

The Foreign Mission Number
of the
Australian Christian

ANNUAL OFFERING, JULY 4

Churches of Christ in Australia

Our Missionaries
Evangelise
and also train
the
Native Children
for
Service.



Three girls from
the
Lyall Orphanage,
Shrigonda, India,
who are
training as
Bible Women.

SUPPORT THE WORK IN
INDIA, CHINA, NEW HEBRIDES

PERCY BEGHELL

Offerings
from
Members

18/5½

Australian Churches of Christ Foreign Mission Board

OUR INCOME

1st JANUARY to 31st DECEMBER, 1925

Where each Pound of Missionary Money comes from:

92¹/₈% of the total income is from the freewill offerings of our people, and represents in not a few cases real sacrifice.

2¹/₈% of the voluntary income is given by our Native Christians, many of whom have emerged from heathendom, some quite recently, and this is truly a noble offering.

5⁵/₈% of the total income is received from the Government of India, and expresses their confidence in the work we are trying to do for them in the Criminal Tribes' Settlement, and educating the children of our Australian Station.

Grants

1/1½

Native
Christians

5d.

OUR EXPENDITURE

1st JANUARY to 31st DECEMBER, 1925

How each Pound of Money received is spent:

11/9½

INDIA. Including: Evangelistic—Medical—Orphans—Schools—Buildings—"Bhampta" Work—Trade Schools.

4/6½

CHINA. Including: Evangelistic—Medical—Schools.

7d.

CHINESE IN AUSTRALIA.
Salary of Evangelist—
Rent of Building.

1/0½

NEW HEBRIDES.
Including: Evangelistic—Medical—
Schools.

6³/₄d.

SUNDRIES.
Including: Bank Charges—Exchange—In-
terest—Interest on Gift Bonds—Medical
Fees—Travelling Expenses—"World Call."

9¹/₂d.

SALARIES.
Including: Federal Secretary's Salary—
Office Rent—Typist's Salary.

1d.

PETTY CASH.
Including: Stamps—Telephone—
Cables.

7¹/₂d.

PRINTING. Including: F.M. Day "Chris-
tian"—F.M. Day Supplies—Posters—Enve-
lopes—C. Day Supplies—Stationery.

THE AUSTRALIAN CHRISTIAN

CIRCULATING AMONGST CHURCHES OF CHRIST IN THE AUSTRALIAN COMMONWEALTH AND NEW ZEALAND

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The Value of Foreign Missions.

TO the average Christian the thought of the missionary obligation overwhelms all other considerations. Whether or not the sending out to heathen lands of numbers of our best workers could be justified on other grounds (and an occasional objector seems to doubt it), the church at large has considered the matter settled by the Master's imperative command. He told us to go, to take the Gospel to every creature—and that closes the argument for us.

It is well, however, if we can see the actual benefits of the work we do. The student of Christianity and of world affairs need have no doubt about the value of the missionary contribution to the sum total of human good and happiness.

For Christians, of course, the chief motive and aim is the bringing of the light of the Gospel to those who are without God and hope in the world. To tell our fellows of the universal Father God who loves us all, to let them know of the love of Christ who died for all, so that they with us may enjoy his salvation, that is the primary purpose of our Foreign Missionary work. Nothing must ever be allowed to overshadow, and still less be a substitute for our missionary evangelism.

But, as every reader of this special missionary number will realise, there are many other aspects of missionary work, contributory to the one great end, which have to be considered.

Enlightenment of the mind, as well as of the spirit, and improved social conditions take place wherever the missionaries of the Gospel are at work. Education and evangelisation go on together. The kindergartens and Sunday Schools, industrial classes, day schools and missionary colleges, are influencing directly and indirectly thousands who are not yet Christians, and are raising the status of the countries occupied. The care given to the bodies of men, women and children, is not only a wonderful preparation of them for the reception of the Gospel, but is in itself such a work of beneficence as the New Testament regards as of the essence of Christianity, and is a most powerful means of raising a community to a higher level. Our orphanages and our medical work are self-attesting and justifying.

He who would appreciate what the coming of a company of devoted Christians, manifesting in their individual, domestic and community life, the ideals of Christianity, can mean to a dark, sinful, heathen land, should read such a book as Dennis's "Social Evils of the Non-Christian World." He will rise from its perusal with a conviction that Christianity is the social hope of the nations. We might note what has been often emphasised

in recent years, that feelings of patriotism should urge us to further the interests of missions. Add to this our hopes and desires of world peace, and the claim of missions for our support is irresistible. The hope of the future of Australia, of our Empire, of the world, lies in the Christianising of India, China and Japan.

Very striking testimony to the value of missions is contained in Sir Hubert Murray's recent book on "Papua of To-day; or An Australian Colony in the Making." Sir Hubert is Lieutenant-Governor and Chief Judicial Officer of Papua, and writes purely as an administrator. It will be remembered that Sir William McGregor, when

Missions is important—so important indeed, in my opinion, as to be absolutely indispensable; for it is the missionary who must attend to the teaching of Christianity, and see that Christianity does effectively take the place of the old ideas of religion which have gone or are going for ever."

"Thirteen years ago I called attention to the inevitable disappearance of old customs and beliefs in Papua, and I went on to say 'unless the missionary is there to help him the native is left like a ship without a rudder, and will run a great risk of being wrecked in the sea of an alien civilisation.' I was comparatively new to native administration then, but further consideration has only confirmed me in my views."

"A broad distinction must be drawn between the two questions—whether Christianity is in fact true, and whether Christian Missions have a good effect upon primitive races. The administration has nothing to do with the first of these questions, and is interested in the second only. But it seems to me that many people confuse the two, and, in their objection to theological dogma, allow themselves to underrate the enormous moral and social force of Christianity, and, consequently, fail to appreciate the effect of Christian Missions among native races. And I am glad to see that Dr. Rivers agrees with the opinion which British administrators have always held. 'Experience,' he says, 'has amply shown that Christianity is capable of giving the people an interest in life which can take the place of that due to their indigenous religion.'"

In the preface of his interesting volume, Sir Hubert Murray says: "Doubtless many will be of opinion that I am too sympathetic with Missions, and missionaries, and may think that I am influenced in that direction by my views on religion, but I do not think that I am. As I have explained in one of the later chapters, I do not consider that an administrator has any concern with the truth of Christianity, and I feel sure that I should have exactly the same opinion of the value of Missions in administration if *per impossibile*, I became an atheist to-morrow. Of course, I need hardly say that, as an administrator, I draw no distinction between the different churches; they are all working for the same general end, and all deserve Government sympathy and support."

"Through midnight gloom from Macedon,
The cry of myriads as of one;
The voiceful silence of despair
Is eloquent in awful prayer:
The soul's exceeding bitter cry
'Come o'er and help us, or we die.'"



Lyall Orphanage.

Six girls who were baptised at Christmas time, 1925.

Lieutenant-Governor of New Guinea, enthusiastically praised the work of missions. Sir Hubert Murray quotes him as saying that the finest institutions he left in New Guinea were the constabulary and village police and the missions.

On the question whether it is possible to preserve the old customs and ceremonies, which, in the Gulf, seem to be dying out before there is anything to take their place, the Lieutenant-Governor writes: "Of course what will take their place eventually, both in the Gulf and elsewhere in Papua, is some form of Christianity, and that for the simple reason that the natives, like other men, must have something in the nature of religion, and that there is nothing else that we can give them. I am speaking of course as an administrator with no concern for the truth of Christianity, but only for its social and moral effects. And it is here that the influence of the

The Gospel in India.

A Means to an End.

"Remember that the hospital will be only a means to an end," was the injunction that I got from several good folk in Australia, who consider that preaching is the great end to be desired on the mission field.



Dr. G. H. Oldfield

Because one appreciates their zeal for the preaching of the Word of God, one would like to point out that the hospital work will be one of the best means of preaching. Preaching itself is but a "means to an end," the "end" in view being the saving of souls. That preaching which is inextricably combined with a practical example of the helpful spirit of Christianity, we believe, will most easily be used by the Holy Spirit.

Because they have believed this, our preachers in the foreign field have been anxious for the establishment of a hospital here. The need, the opportunity, the possibilities are great; only the finances are small. Give our missionaries, and through them the Holy Spirit, a better chance to work for the salvation of souls in "OUR INDIA" by giving in such a way that a suitable hospital shall be erected at Dhond.—G. H. Oldfield, India.

Boowa.

A "Boowa" is a highly respected religious leader among the poorer classes of Hindus.

Nearly two years ago a young man in the settlement asked to be taught carpentry in our workshop. He was a bit old for starting, but a chance was given him, and he has made the most of the opportunity.

His name was Vishwanath, but among his friends he was known as "Boowa." He was the only "Boowa" amongst over 500 people. Wherever there was music and singing he was sure to be found amongst the crowd. He had read many Hindu books, but was hungry for more knowledge of truth and righteousness. Twice a week in the evening for many months he and others came for Bible teaching. He was the idol of his old widowed mother, who was opposed to his becoming a Christian, and he hated to hurt her. Time after time he put off the question, and for 18 months his heart was torn between two great forces—his love for Christ and his love for his mother. His father had been a "Boowa" before him, and doubtless he was destined to take his place as such in the Bhampta caste.

At last in February his love for his Saviour triumphed, and he was baptised into Christ.

Immediately he became outcast and suffered abuse and banishment from home. He was advised to live with friends for a time, and to try to win back his mother's love. It was not many days before he was living at home again.

Surely this "Boowa" who is called Vishwanath, is a bright gem for the Master's crown. Who knows he may one day become a real Christian "Boowa." Meanwhile he continues to ply hammer and chisel in the workshop. Pray for him and his Hindu mother, wife and brother.

Do you wonder why we keep the settlement going, and why we want to enlarge our workshop? Please pray for the settlers and the workers.—H. R. and E. E. Coventry, Baramati, India.

"When digging for buried treasure in India, those who actually do the digging insist on having some one stand by and cheer by saying, 'Well done.' Those at home who cannot assist in any other way, if there be any such, can at least encourage those who are on the field."

Bound by the Chain of Caste.

"Poor soul, she may drown, but her caste must not be drowned." I knew the Bible-woman who uttered these words understood the darkness in which the poor woman was sitting of whom they were spoken.

Sunday afternoon, a poor old woman, her arm tied up with rags, sat groaning at our door. The man who had tried for fifteen days to cure her arm without success, had sent her to us, so she had walked five miles in pain and agony.

In the dispensary, after cleaning and bathing her arm, which was plastered with leaves and dirt, we found a fractured wrist fifteen days old. We set it in splints, told her to stay some days with us. "How can I? I have no food, no pots to cook in," she said. "We will supply all your needs." "No, you are Christians, I cannot eat



Dr. Oldfield's First Case.

Left to Right.—Dr. Oldfield, patient, and Dr. Kolhatker, our Indian doctor at Baramati.

your food." We tried to persuade her to see that she could do nothing for herself. "Oh, who will get me a drink of water?" she cried. "Let me, Arjee Bai (old woman, a term of respect). I'll bring you some in this vessel," I said. "No, no; I could not drink your water. I am of the shepherd caste." So our cook (a Hindu) went and got her a drink of dirty canal water (but it is running water). Poor blinded soul: she wanted to return, suffering as she was, to the man she worked for. We eventually persuaded her to go to a mission hospital in Poona, where

they keep a caste woman to cook for Hindu patients; a Bible-woman to accompany her, expenses and fares provided. She has gone where we pray she may receive enlightenment of soul as well as physical relief, even while she satisfies herself that she's not breaking her caste.—Elsie Caldwell, Baramati, India.

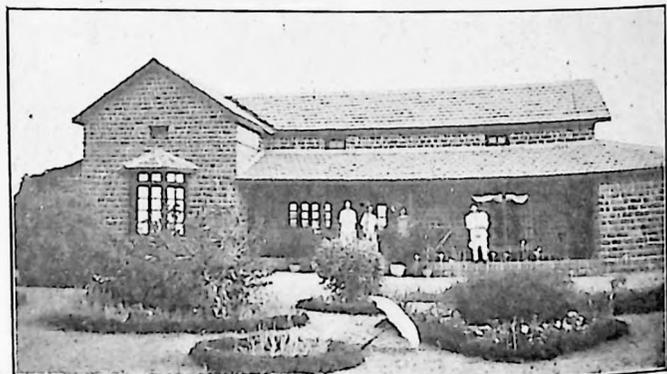
A Baramati Convert.

We had been preaching in a village eighteen miles from Baramati, and were making for the highway to pick up the motor-lorry, when we were joined by a tall young man, who told us that he wished to become a Christian. He belonged to a criminal family, whose record for years had been so good that they were not compelled to join the settlement at Baramati, but were allowed to continue to live in their native village. He was related to one of the settlers who had become a Christian some years previously, and it was that man's consistent witnessing which had been blessed of God to the conversion of this young man. He came with us to Baramati, and had several conversations with missionaries and evangelists, and gave a clear testimony of his faith in the Saviour. After some further instruction he was baptised in the river, and then returned home. He has had to endure persecution, but so far is standing firm. He comes in to Baramati whenever he can spare the time from his fields, and the evangelists occasionally visit him.

Think of this young man, alone in a bigoted heathen village, surrounded by idolatry, superstition and vice, with all against him and none to sympathise and help. If the mission had more funds, a Christian evangelist or teacher could be placed in that village, to be a companion to the new convert, and to sow the seed of the gospel in very promising soil. But for lack of funds he must struggle on alone against the strongest temptations to relapse into Hinduism, and a splendid opportunity for planting a church must be neglected.—G. Percy Pittman, Pachmarhi, India.

Let Us Give as We Pray.

As never before the Lord of the harvest calls for laborers who will be true to his word in proclaiming the good news to lost and perishing men and women in every land. The position is nowhere more acute than it is in heathen lands. Many needy fields are awaiting the messenger of the cross, while even present fields are sadly understaffed. Let us therefore pray the Lord of the harvest that he will send forth more laborers into the harvest, remembering as we pray that in order for the Lord to effectively answer this prayer he needs our consecrated gifts of life and money. July 4 affords a golden opportunity for us to put our prayer into action. "Let us give as we pray."—F. E. Alcorn, Qld. Conf. Pres.



H. R. Coventry's Bungalow.

Mr. Coventry is holding Vera on the veranda. Mrs. Coventry, Miss Blake and Miss Queenie Ashwood at left.

What God Hath Wrought.

What God has Wrought Among Lyall Orphanage Girls.

As my work is all to do with the orphanage, I shall tell you of incidents connected with it. It has been rather an eventful year, for amongst other things that have happened, we have had the joy of welcoming two new workers to Shrigonda, Miss Morris and Miss Vawser. At Christmas time six of our girls and one young teacher were baptised, and in January



Quite a Handful.

Miss Cameron is as busy as the picture suggests. She has over 90 girls and very young boys at the Lyall Memorial Orphanage, Shrigonda. Miss Queenie Ashwood says, "The orphan babies are a handful for Miss Cameron, and I am sure she gives them a mother's care, even bringing ailing ones into her bedroom to look after them at nighttime."

Nancy Watson and Malan Londhi were baptised. Malan is the first of our Criminal Tribes' girls to be baptised, and we are happy that she has taken this step. I could not help thinking how very different her life and upbringing had been from Nancy's, but there is joy in the thought that they are one in Christ Jesus.

Two more of our girls have gone into training as Bible-women, and after two months' probation, the missionary to whom they were sent at Pandharpur considers that they are suitable for this course, so we have three girls now taking this course. Miriam, another of our girls, was married last week; a proceeding full of interest to the rest of the girls.

We have taken in a number of little babies this year, and are very thankful to those who have helped us to get a separate little home for them.
—Florence Cameron, Shrigonda, India.

Send More, and Save More.

Orphans, illiterates, sick folk, criminals, outcasts, and many needy people feel the blessing of missions, but sinners get the blessing most of all. Our missionaries are qualified as teachers, doctors, nurses, industrial educators, etc., but all are evangelists first of all. *Send More and Save More.*
—F. Collins, President F.M. Committee, S.A.

Under Sentence of Death.

This case is one of a poor leper who is living in a temple near Shrigonda. His case is hopeless and he is now doomed to die.

Yesterday I called again to see him. As we sat in the temple, with the monkey god staring down upon us, he told me his pitiful story. He is the son of a village chief, who lives ten miles from here; he belongs to a high caste Marathi family, but this dread leprosy compels him to live away from all he holds dear.

The disease has obtained a good hold upon him. His legs and feet are swollen and the toes are full of gangrene. His forehead and nose and lips are swollen and nodular in appearance. He suffers severe burning pain in his limbs, and not only this but he is feeling the awful dejection of being an outcaste of humanity. He told me that some days he is famishing for even a drink of water, but no one seems to bother much with him. I arranged for food and water to be brought to him.

We had a long talk about the claims of Jesus as our Saviour, and asked him if he had a hope like we have. He said, "Sir, I have tried all the gods I know of and have made offerings to many, but there is no hope in this life, and none in the life to come for a leper such as I."

I told him the grand old story of God's love manifested in Christ Jesus. Of Jesus' sacrifice for our sins, of his resurrection and ascension, and of his coming again to take us to a place where there is no leprosy, nor sorrow, nor tears. The leper looked up and said, "Sahib, will he take me too?" I said, "Yes, if you accept him as your Saviour." This poor soul looked for a minute at the idol, then turned to me and said, "Sir, I accept Jesus as mine."

Do missions pay? Eternity will give the answer in the song of the redeemed.—H. Watson, Shrigonda, India.

"Things as They Are."

One day there appeared in our village a group of wandering people. They had the usual camp with them—horses and buffaloes, which are both used on which to pack their goods and chattels when they move from place to place. Dogs and fowls were much in evidence. They carry with them straw mats which, with the aid of a few sticks, are soon made into a shelter, when they reach a camping place. These were a Criminal Tribe. They are not allowed to roam about without permission from Government, so when they arrived at our village, and it was found out they were without a permit, the Superintendent of Police sent his men along to watch them day and night as long as they stayed. They proclaimed that they were Christians. They wished to put the children in our orphanage, and get the rest of the tribe permission to travel to Bombay where they said they belonged. They even whispered to the sahib that "though they were poor people



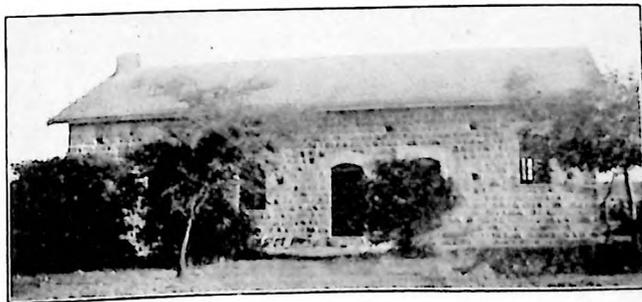
Henry Watson, Shrigonda.

Bro. Watson went to Shrigonda in 1911, so has completed 15 years under our board, less about two years' extra furlough in Australia, but he was 6½ years a missionary in India before he accepted service with the Churches of Christ F.M. Board, so his total service in India is about 19½ years.

they would give him Rs. 100 if this could be effected"! We called to see them one evening but found they knew very little of what it meant to be a follower of Christ. They had been sprinkled, and a few of the boys about 12 years of age knew a few Christian hymns—that was all. They said they had given up idol worship, lying and stealing, but as soon as we left they went away to worship before an idol they had, and until late in the evening we could hear the beating of drums, which told us the worship was being continued.

These are some who need your prayers. Their faces testify that they have not yet found the true Light, though they have taken the name of Christ. The command of Jesus is still the same as it was at the first, "Go ye and teach all nations."—H. M. Watson, Shrigonda, India.

Henry Watson (son of our missionaries) writes: "I have been put up into the fifth standard, and am trying hard to pass the next exam. When I was at Shrigonda a little Indian boy became very friendly with me, and we used to have some good times together on an old bike. This little boy has learned to pray to Jesus, and he can sing some hymns too. Some of these hymns I know in Marathi. I suppose I shall not see him again for another year till I go to Shrigonda again at Christmas."



Shrigonda Lyall Memorial Chapel, (April, 1926).

Ministering for Christ in Hueilichow.

The Country People of China.

About Hueilichow and Ningyuenfu are numerous fertile plains of differing sizes situated among the mountains. Over these plains, dotted with monotonous regularity every few hundred yards, are small villages, each composed of about half a dozen straw-thatched mud huts. Each one of these is practically a self-contained unit. In the surrounding terraced fields the villagers grow what they need to eat, and they make what they use. The only import worth mentioning is a coarse cotton which they themselves weave into cloth. Every smallest patch of ground possible is cultivated. Therefore the travelling tracts—our English word "roads" conveys



Dr. E. R. Killmier

a wrong impression—if not up over the tops or on the sides of rough difficult mountains, are along the one-foot-wide divisions between flooded rice fields.

These villagers constitute the best part of China in many senses. There is fine material here of which to make Christians. They are simple-hearted, kindly people. They rise early and work continuously. In spite of oppression and injustice by officials, outrageous taxing and cruelty by stationed armies in the vicinity, and the continual ravages of thieves and bandits, they seem to find life worth while, and are commonly heard singing at their work. Their patience seems as endless as the streams which water their fields. Constantly harassed by the dark plots of ambitious military leaders in the neighboring cities, they still pursue their calling with seeming indifference to it all. Hospitality is innate in them. Even the dirtiest, most ruinous-looking, dog-ridden, vermin-infested mud hut of them all, holds kindly-intentioned people who will be delighted to supply a cup of tea to us if we happen to look tired and thirsty when resting nearby. There are stories of the man who studied his books while carrying loads of wood to the city on his back, and thus became a famous scholar, and of the boy minding cows in the field, who always had hanging on one of the cow's horns a book which he studied at every available opportunity. But the fact is the majority are quite illiterate, although some of the larger villages have small schools of a sort. The effective evangelisation of these people is a problem of some magnitude; but some day it will be done, and the result will be very apparent for China's good.—E. R. Killmier, Hweilichow, China.

The Dead Versus the Living.

Last week a man, aged 50, was carried in on the back of another to the dispensary. He had a large gangrenous ulcer extending from the back of the knee to half way up the thigh exposing the bone—the result of an abscess bursting. The artery, vein and nerve could be seen as strands across the back of the knee joint. He had had it a month before being brought in, and gave the excuse that his friends and relatives were all busy worshipping their ancestors' graves, and could not bring him in previously. To us it seems most foolish to let the living die because they are too busy caring for the dead, but everybody here thinks these people did right in not allowing this man's illness to interfere with their worship. Only the religion of Jesus will change this attitude to one of caring for the living so that after death the soul may be safe.

After a few days they sent in to us to know if he could come and stay at the dispensary till cured. We explained that we did not have room

for that, and in addition, the treatment would be no different. They then said it was not because they wished different treatment, but because the evil spirit which had attacked him could not harm him if he was on our compound.

Although by some regarded as "foreign devils," we are evidently by others regarded as preventing the power of devils and evil spirits.—Gladys R. Killmier, Hweilichow.

"To Seek and to Save."

Jesus Christ came into the world to seek and to save. He did not THINK humanity was lost—he KNEW. How glorious, how bountiful his purpose; "to seek and to save," when he knew what it meant for him.

Just think of it—lost! Humanity lost without Christ! It was not God's purpose that Christ's ministry on earth should be a long one. Christ fulfilled the purpose for which he came, then he went to be with the Father. He left behind him his disciples to carry on his work, giving his commandment and promise (Matt. 28: 19, 20).

There is greatness and glory in the task committed to the disciples. Christ wants us "to seek and to save." This is the task to which we are called. There are millions still lost. The lost are not merely just next door to us. They are scattered world wide. These, too, are the lost whom Christ came to save. Every corner of the earth must be taken into your praying and your giving, for "he came to seek and to save that which was lost."

Fellow Christians, it is your task and mine! What are we doing? How are we praying? What amount are we giving to carry out the programme of our Lord?—Eva V. Anderson, Hweilichow, China.



Neville Killmier at Seven Months.

"Swallowers."

Imagine a loathsome head, with an ugly and hideous face, hair standing on end, bristling eyebrows, fearful staring eyes, wide-open mouth with long protruding tongue, and you have a picture of the Chinese "Tuen k'eo." Literally he is "the swallowing mouth" or "the swallower." His niche is above the doors of houses to warn off devils, and if his looks are not sufficient to warn off these evil influences, then he is there to swallow any who would dare pass. He is declared to be a voracious monster, and it is the proud boast that he swallows all, but never disgorges.

A comfortable-looking and portly old iron gentleman did duty some years ago in our home as a money-box. He sat at ease in a luxurious chair, but if a coin were placed in his fat hand he im-

mediately sprang to action and conveyed the coin by some mechanical process into his breast pocket. The disappearance was almost uncanny. Year after year he sat there, but always taking—taking—the secret; find the hidden screw and he gave of his riches.

The Dead Sea derives its name because it is dead. It has no life therein. The Jordan and six other rivers feed this sea, but as soon as their waters pass in all animal life dies. The explanation is that it takes, but it does not give. The sea has no outlet. By taking all it kills its own life: if it gave it would increase its life.

Unfortunately some of God's servants are only "swallowers." They keep amassing but they never give out. Just as our portly old iron gentleman needed to be struck in the right place to make him empty his pocket, so it is that some of the easy-going Christians need to be struck in the right place too.

We pray that when the offering is taken, many hidden screws might be released, and that such a store will flow into the treasury of the Lord that greater things will be attempted for him than ever before.—A. Anderson, Hweilichow, China.

Letter from Chinese Evangelist.

Translation.

The Church of Christ,
Lingling-rd., Shanghai,
April 15, 1926.

To the Secretary of Australian Church
and Board of Directors.

Dear Brethren,—

I wish God bless you and your church very much and make your church prosperous and have peace in it.

Yesterday I received the translated copy of your letter and note that my work done in Shanghai has been reported to Home Church. I am very glad to have Mr. and Mrs. Cameron's help rendered to us and assistance in making our Church a new one. I attribute this to the effects of praying of Home Church.

There is now an assistant evangelist, Mr. Ning Sae Pao, to help, and progress has been hence made in our Church. There exists much love and intimacy among my fellow-Christians of whom I am shepherd. I have served my Church for twenty-six years, and have left no efforts unexerted. I always read St. Luke, Chapter 17: 10, and live my life according to the instructions in this verse.

I am now too old and incapable. I am afraid I might not carry on my work as well. Please pray for me and also for my new preaching place though it is so small just now, and I expect it to be great one in the future.

With best regards to you and all your brethren. Mrs. Hu Hsin Kwei, my wife, joins with me in sending her greetings.

Yours sincerely,
(Signed) Hu Sing Kwei.

A Chinese Girl's Joy in Christ.

People say my face shines. Why shouldn't it? When Jesus is in my heart why should not my happiness make my face glow? I am so happy to know Jesus. There are other girls, yes, thousands of them here, who are longing to change their lives, for they are not satisfied with their gods, but what can they do when there is no one to tell them the glad story of redeeming love? I am only one, but I hope to spend the rest of my life helping the women of China to know the Saviour as I know him. There is much I cannot understand but my Father knows all things, and some day I, too, shall understand. It must be sweet to awaken in the morning and know that you can thank God you live in a Christian land. But I have something to thank him for too. He will let me serve him, and I hope to see the glad day when my poor sisters in China will know him as I do.—Letter to R. L. Tonkin, S.A.

A Sunday in Yunnanfu.

The first impression that comes to one on waking is a sense of relief at not having to rise at 6.30. On the remaining six days of the week we have a Chinese lesson from 7 a.m. to 8 a.m., but to-day we enjoy the luxury of a longer slumber.



H. A. G. Clark, M.A.

The breakfast bell rings at 8.30, and in addition to the Nylne family, Dr. and Mrs. Wohrley and Mr. and Mrs. Emerson, of the Batang Church of Christ Mission; Mr. Bell, of the Pentecostal Mission, and Miss Ludbrook and another of the Australian Christian Mission, gather around the table. As England, Scotland, America and Australia are represented, a wide range of topics is afforded.

The conversation centres around the need of toleration in religion, and the danger which besets us Westerners of seeking to mould China in a way that is foreign to her traditions, ideals and spirit.

After breakfast we spend a season enjoying the quiet of family devotions. At 9.45 I set out for the Y.M.C.A. which is located at the opposite side of the city. Here a class of University men gather to study the New Testament. None of them are Christians but all are seeking for more truth. The portion studied this morning is Mark 6: 1-13. After the members have read the lesson they are given an opportunity to ask questions. Sometimes the meaning of a phrase presents a difficulty. They are evidently puzzled at the miraculous, for having lost faith in the miraculous in relation to the religions of China, they are inclined to reject it everywhere. One asks, "In the light of verse thirteen, are we to believe that the disciples and Jesus always used natural means when healing people?" Another asks, "How are we to get faith to believe these things?" Having made an attempt to answer such questions, I then ask them to answer some. One asked was "Why do you think a prophet is without honor in his own country?" The first reply given was, "It is because of the association of ideas. As a boy a man does many things that do not become his later fame, and people remember these." Another replies, "In his own town a man would probably be known by his nickname, and people would be so familiar with him as to fail to honor him." At 10.30 the class disbands. As we walk towards the gate they invite me to come to the 'Varsity for some tennis, and promise to come and spend an hour in my study later in the week. It is this, the power of personal friendship, that one hopes to bring these men into touch with the Galilean whose friendship knew no social or racial limitations. In many parts of China the students have formed an anti-Christian league. Recently in one centre they entered a chapel and when the speaker referred to Confucius as a disciple of Christ they created an uproar and demanded an apology since Confucius lived centuries before Christ. As they left the building they shouted "Down with Christianity," "Down with Imperialism." This identification of Christianity with all the political relationships of the West is one of the retarding factors in China to-day.

Here, however, men are friendly, although the propaganda of the movement has reached the city. Recently I saw a placard on the wall of a city shop representing a foreigner being driven from a school by the students, who were hurling chairs and every other available article at him. One missionary who had given forty years of his life to the work was pelted with mud by the students of his school. If it be true that opposition is an asset, then the church is on the eve of a forward move.

From the Y.M.C.A. I hastened to the Methodist chapel. The service had already started. The

missionary was about to read the lesson. On one side of the building about thirty women and girls were seated, whilst on the other side the men, who were present in larger numbers.

The service concluded at 1.15. People stroll in throughout the meeting. Three came in during the benediction. Many have no clocks, and those who have them apparently make little effort to keep them correct. For instance as I walked to the Y.M.C.A. I noticed clocks that varied from 8.40 to 10.50.

It is nearly two o'clock before we get back for dinner. At four o'clock a service for foreigners is held. There were twenty-five present, consisting of five women, nineteen men, and a boy—an audience that makes one wonder if it is true that two-thirds of the missionary staff are women. This comes as a warning to those who make generalisations based on a limited field of observation. In Yunnanfu the men are in a majority, but not in the proportion that the above figures would suggest. The service is conducted on very simple lines, and the fact that members of all the denominations can meet in this way makes one feel that Christian union is a conceivable reality.

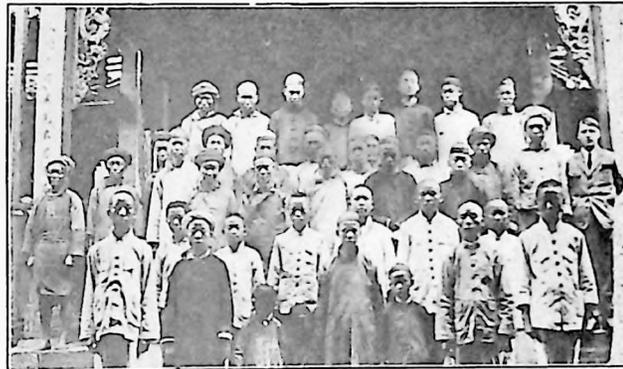
day's task. When the boy knocks at the door at 6.15 one usually thinks of a line in the song that Sir Harry Lauder sings, "Beautiful Sunday, I wish it would never come Monday."—H. A. G. Clark, Yunnanfu, China.

Chinese New Year.

It is Chinese New Year Day (Feb. 20), and celebrations are in full swing. The shops are closed, and from seven to fourteen days the owners enjoy a time of feasting.

As far back as he can remember, a Chinese child is conscious of the spicy smell of incense. Good spirits like it, evil ones do not, therefore each morning incense sticks are placed in the incense bowl to smoulder. At dusk more sticks are stuck outside in the cracks of the front doors. This fear of spirits is everywhere apparent. Some of the little boys wear an ear-ring to deceive the demons into believing them to be girls, and so not bother about them. On New Year's Day they are given coins with which to gamble, and told to worship the "god of wealth" in order to obtain "good luck." Many streets are crooked and have doorways facing them at an angle, so that the spirits will be confused and lose their way.

Day and night tremendous volleys of fire-crackers are to be heard—this is another device



Group at Summer Conference, China, 1924.

A number of the 21 new converts are here.

From this service we went our way homeward through the busy streets. The Chinese have no rest days. One wonders if the argument for the observance of one day in seven on the grounds that there is a physiological necessity for it, is as strong as some claim it to be. Probably the Chinese would be more efficient if they observed a day of rest.

The struggle for a livelihood is so keen that they are compelled to work every day with the exception of the New Year period. This presents a problem for the Christian. Should he be urged by the missionary to close his shop on the Lord's day? The question can not be as readily answered here as one answers it at home. Many are living in such conditions that to lose a day's earnings means to lose a day's food. In the light of this situation, would Christ remind those who feel the Chinese should cease all their activities that "the Sabbath was made for man and not man for the Sabbath"?

Should we be content for the present that they close their shops during the hours that services are held, and wait the day when the economic conditions are such that they can shut up their shops for a day without having to starve?

The rest of the day is spent in reading and writing. I have just finished A. McLean's biography. What a giant he was in the cause of missions! At nine o'clock we retire in readiness for Mon-

to scare away devils. Oh! these spirits are easily deceived.

At this time of the year the houses are cleaned throughout, fresh offerings of incense, fruit and huge rice-balls are placed before the tablets and idols. New red paper mottoes are pasted over a pair of "door gods" on the front door.

The paper "kitchen god," after having his mouth smeared with syrup to prevent him telling anything bad which he may have heard, is burnt. By the first of the month all debts are supposed to be paid, and on New Year's Eve, men may be seen carrying lanterns collecting these. So long as the lanterns burn they continue collecting, even though it be past midnight. The lantern is a substitute for the sun, and so the day is prolonged. By the time the poor have paid their debts they have little left for food. The Y.M.C.A. doled out rice to many needy people, and in order to raise funds for so doing, gave a series of concerts.

Early Sunday morning a number of Christians had gathered around the table of the Lord in quiet faith. All around volleys of fire-crackers were to be heard, an evidence of fear and superstition. What a contrast!

May these fear-filled people be brought to the knowledge of the "God and Father of us all," who giveth "that peace which passeth all understanding."—Dorothy Ludbrook, R.V.T.N.A., Yunnanfu, China.

Carrying the Gospel Over the Mountains.

Have you ever climbed a mountain with steep, precipitous sides and with such precarious foothold that one has to take great precaution where you place your feet? If it were not for the projecting stones and roots of the trees here and there, it would almost be impossible to ascend owing to the slippery nature of the soil when wet. It is so seldom that you can find it dry in this climate. As you ascend your heart begins to pump and pound as though it would break away from your chest; your clothes are wringing wet with perspiration, and the weight of your body seems too much for your legs to carry. Again and again your foot slips, but you steady yourself with a sharp-pointed walking stick which you have



F. MacKie.

taken care to secure before starting. How thankful we are to reach the top, and throw our weary limbs down in the rest-house, to recover our breath before delivering the message. Now you think it will be much easier to descend than to climb; yes, this is true, but we find it far more perilous, for one is more apt to slip in descending than in ascending. Let your foot slip and you are down, falling and falling until the trunk of a tree or the undergrowth stops you, and you pick yourself up shaken and bruised. What a fund of truth this experience teaches us in our daily life! It may be harder work to ascend the mountain up to God, but it is not nearly so perilous as descending the mountain to death.—F. MacKie, Pentecost, New Hebrides.

Women in Heathen Lands.

The women of heathen lands have not a very happy time. It is only when Christ is brought into the heathen life, and all the old forms of worship and their heathen laws are changed, that they begin to have any consideration for their womenfolk.

Under the heathen regime, the women have no say in matters of every-day life. They are sold to be wives regardless of their feelings or wishes in the matter. If they offend their husbands they can be resold to another man, or sold to a recruiter for plantation work. She must work

in the garden, she must carry the wood and water, and is the general burden bearer, and must wait on her husband's wishes in all things. If she revolts against her lot her only hope of escaping death is to wait her chance and to run away on some recruiting ship and work on another island, where she will be free from her husband's vengeance.

All this is changed when Christ is brought into the life of the heathen. The women are then admitted into the councils of the wise, and she takes her place in the village life feeling herself a different being.—C. MacKie, Pentecost, New Hebrides.



Chin Bik Fung.

ven given among men whereby we must be saved. Therefore it is important, we must go out and preach the gospel. If we do not take up this important work, who is to do this beautiful work of God?

I have been a missionary for over twelve years, and have met a great many who have never heard of the love of Christ, and had not known that they were on the road of death.

These people are like a person that is stricken with sickness, and needs a good doctor to cure him. The doctor is the missionary and the medicine is the gospel. If we do not go and cure them they will die in sin. They need the water of life to save them.

The Gentiles are like a ship on the ocean which has struck a rock, and our duty is like a life-boat which goes out to save them with the gospel of Jesus Christ.

If we do not go out to save them, they will be lost in sin. We missionaries in foreign fields have a great work to do. Jesus first preached in Judea, Samaria, and sent his disciples to preach to the utmost part of the world. If we missionaries do not take up this work, what will be the consequence?

If we are unable to go ourselves our duty is to help those who are willing to take up this great work in foreign fields by giving of our means to the Foreign Mission funds. Now is the opportunity to do your best to help those who are laboring in foreign fields, spreading the gospel of Jesus Christ.

Jesus said, "Whosoever shall give to drink unto one of these little ones a cup of cold water in my name, verily I say unto you, he shall in no wise lose his reward."—Chin' Bik Fung, Chinese Evangelist, Australia.



"Salaam."

Little Indian girl saying "Thank you" to Father Christmas (Dr. Oldfield) for her gifts.

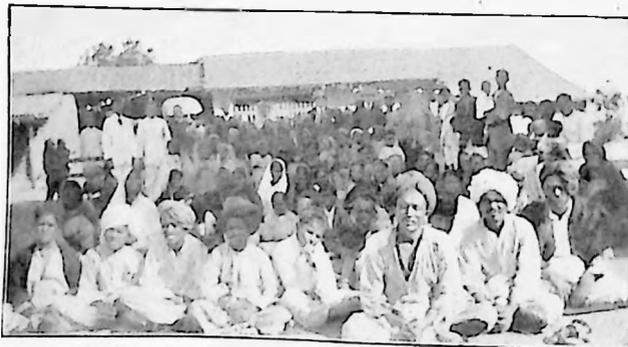
"Preach the Word."

(2 Timothy 4: 2.)

We are apostles of Christ, and must use our best efforts and talents to preach the gospel. Paul says if no one preaches the love of Christ, how are they to get to know the love of Christ. Jesus said, "Go ye therefore and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Spirit."

Peter said through Jesus Christ we receive salvation, for there is none other name under hea-

Australia Sends Christmas Cheer to India.



Giving Out Christmas Gifts at Diksal, 1925.



Children Showing Gifts at Baramati, Christmas, 1925.

Our Oldest and Our Youngest Missionaries.

"A Missionary's Greatest Joy."

One of the greatest joys that comes in a missionary's life is to see those for whom they have worked and prayed, come out boldly on the Lord's side. One who yielded to Christ a short time ago was so filled with joy that she did not wait to change her wet clothes before going to those standing near and with beaming face spoke to them, so happy that the long struggle was over, and that she was now one of us.

Another great pleasure is to see those who have taken a stand for Christ, growing in Christlikeness. During the past year in times of great weakness through illness, it has been a great satisfaction to see how willing some were to do the most menial tasks, something quite foreign to the Hindu mind.

Have seen more of our second generation of Christians lately, and it has been an inspiration to look upon their happy, intelligent faces and to know of their work.

One wishes they might have more life and ability to put into this work, and would recommend any who want to get the most satisfaction out of life, to yield their will and life to their Lord and Saviour, who has promised that we shall receive a hundredfold. His promises are yea and amen.—Mary Thompson, Harda, India.

An Eastern Temple.

Whilst in Madura Dr. A. J. Saunders took our party to visit the Buddhist temple of that city. Covering several acres of ground it is the largest of its kind in Southern India, and the shrine for thousands of pilgrims.

As we wandered through the building the thought uppermost in the minds of all was of the time when Christ drove the money-changers from the temple in Jerusalem.

In the porch of the Madura temple is the market place or Indian bazaar. There the merchants sell all kinds of brassware and cloth goods.

Passing through the noisy crowd of bargainners we entered a hall of many pillars and there we found all kinds of people. Many of them were lying asleep on the stone floor, many were worshipping in front of various images arranged around the walls. The images were ghastly to

behold, being smeared over with red and white paste which the worshippers throw at them as offerings, during the festival seasons.

One man was walking continually around a pillar, muttering and counting his beads as he went.

In one corner was a priest in saffron-colored robes teaching the sacred writings to a class of boys.



Miss Mary Thompson.

Our pioneer missionary to India. Our beloved Mary continues her faithful work with undiminished consecration and enthusiasm.

The inner shrine, containing the image of the god Shiva, we were not allowed to enter. The priests only may enter there.

We cannot realise, until we see these people in their own environment, how tremendous is their need of the true God, and of his Son Christ Jesus.—E. W. Morris, Baranati, India.

Music Hath Charms.

While crossing the Deccan we were met at Sholapur by Mr. and Mrs. Strutton and taken to their bungalow, where we were very kindly entertained.

Having been shown the Criminal Settlement work we were promised a rare treat, in the form of some music and dancing by the dancing women.

We were very enthusiastic at first, because since leaving the "Maloja," we had heard little else in the musical line but the clearing of throats and noses, and the gabble of the native people.

The dancing women belong to the gipsy class, and they go with their families to various villages. A crowd of people is drawn by the beating of a tom tom, then the women commence dancing and chanting, and the men folk quietly slip off and ransack the native huts. When the signal is given the whole party move off to the next village, and the same performance is gone through again.

Mr. Strutton has several of these families in his settlement, and they delight to give an exhibition of their charms.

After waiting a few minutes for the tom toms and the chanting to stop and the singing to commence, we were nearly desperate, but the Indian people came running from here, there and everywhere to sit near-by and listen.

When we arrived at Baranati, tired and weary, one of the first things we heard was the singing of a Christian hymn by the boys. Our hearts leaped for joy, our tiredness disappeared, and we felt like weary wanderers home at last.—Edna Vawser, Baranati, India.

There is no Alternative.

There is no alternative. To be Christian we must be missionary. Our Great Head has commanded world-wide evangelisation, and to fail to carry this out would be disobedience. It is not possible for all of us to go into every part of the world, but by our own personal efforts we can preach to those near at hand, and by our prayers and our gifts we can help to support those who go out yonder, and provide them with the necessary equipment for their work. You say, "We have often been told this before." You speak truly, but have we yet realised it? If we had, surely our giving would be larger, and our praying more earnest. I will make one to give more and to pray more fervently this year than last. Will you? To do this will be but to carry out the will of our Lord, and to show that we are Christian.—Thos. Hagger.

The Greatest Day of All.

In reply to the question, "How many days are there in the year?" an American school-boy replied, "Three hundred and sixty-five, and a fourth." To him the great day of days was the 4th of July. And for every disciple of the Master this year has three hundred and sixty-five days and a fourth. What a day it means to our missionaries, as they prayerfully wait the news of giving that means the enlargement of the work. What a day for those who are in heathen darkness, as a consecrated missionary church gives its best that they may be brought into the light of redeeming grace. What a day for us who are members of the body of Christ, as we "abound in this grace also," and by our devoted gifts express our love for him and others. And what a day for our Lord—his day—as we wait in his presence with love offerings to carry on his work in the regions beyond.—H. G. Harward, N.S.W. Home Mission Organiser.

"When a collection was being counted after an enthusiastic missionary meeting, a small piece of paper was found on the plate on which was the one word, 'Myself.' It was put in by a young man who had given himself that night to the service of Christ in the foreign field."

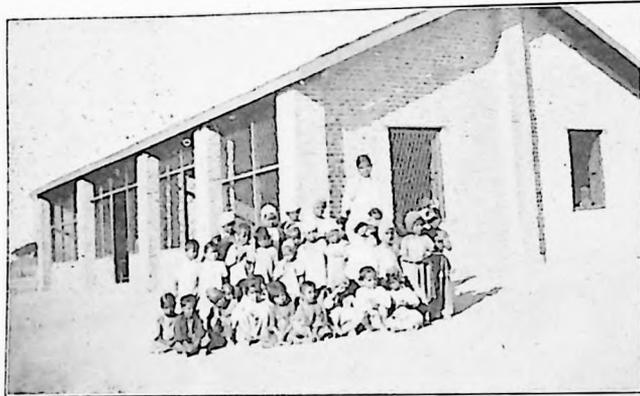


Miss Nellie Morris and Miss Edna Vawser with garlands made by Indian orphan boys, taken by Miss Caldicott outside Magarey Dungalow.



Andy Hughes and Nellie Morris, taken by Miss Caldicott outside the Magarey Bungalow, showing garlands made by orphan boys.

Appeals from State Secretaries For a Worthy Offering.



Baramati Kindergarten and Infant Class.
Room built by Australian Sunday Schools.

"Go Forward!"

Victoria's Slogan for JULY 4.

**GLORIOUS
OPPORTUNITIES** on OUR

FOREIGN FIELDS demand an
OFFERING of
REAL Sacrifice,
WORTHY of the
AUSTRALIAN BROTHERHOOD.
REMEMBER JULY 4 is the
DAY to "GO FORWARD."

—J. Ernest Allan, Vic. F.M. Sec.

Retrenchment.

Not one of us likes retrenchment under any condition, yet when we hear of it in our Lord's work, just how much does it stir our hearts to a desire for a greater sacrifice. Our Federal Board have found the necessity for retrenchment in our foreign fields. This means the cutting down of the teaching staff, and the inability to carry on the work as before. Why? Because some of us have not realised our responsibilities and privileges in this glorious work. "Go ye into all the world." Hear our Saviour's command. May every one this year take this as an individual command, and although we cannot go in person as our beloved missionaries have done, we can show that spirit of sacrifice also as true soldiers of God by giving as the Lord has prospered us, on July 4, so that our quota may be assured, and allow the command of our dear Saviour to be carried out to the fullest.—Jas. C. D. Green, F.M. Sec., Tas.

Our Response: God's Opportunity.

Sunday, July 4, comes to us this year as a direct challenge to greater interest in F.M. work. The past year has witnessed splendid progress on the fields. Our work has grown and our staff has increased by the sending out of six new missionaries, who, we know, will win many great victories for our God on our fields.

Our united prayers are with this work. The whole brotherhood earnestly desires the continued increasing success and influence of the work on our fields. We have a capable, hardworking and loyal band of representatives, and the appeal comes

right up to us now to see that they are fully supplied with all the forces necessary to break down the power of heathenism, and to let the glorious gospel light shine in these dark corners of the earth.

The challenge is to us. Let us take it up with all our might and work, pray and give in greater

"GO ye into all the world, and preach the gospel to every creature."—Mark 16: 15.

measure than ever before, and the blessing will be to us and the victory to our Lord.—H. G. Burdon, A.F.I.A., Sec. F.M. Com., S.A.

Are We Playing the Game?

Somebody said that "we are only playing at Foreign Missions." Watching the school boy at play, we reluctantly admit that he takes his play more seriously than many church members do

the great Foreign Mission task. It is surprising how many church folk are keener over the cricket news in the daily press than they are over the Foreign Mission news in the "Australian Christian." We learn from taxation figures that attendances at pictures for 1925 numbered 44 million; that the total attendances at all amusements numbered 78 million; and that the amusement tax netted no less than £670,327. We wonder what proportion of these figures was contributed by church members. And then somebody thoughtlessly says, "We are only playing at Foreign Missions." The truth is that we are not even "playing" at Foreign Missions until we are at least as keen about this work as about our play.—Albert J. Ingham, Sec. F.M. Com., W.A.

Enthusiasm for Foreign Missions.

No enterprise is worthy of the least concern except those to whom it belongs overflow with enthusiasm concerning its ultimate success.

Enthusiasm, as Harry Lauder expresses it, is a great thing, and if you had it, it shook you and made you shake others.

So we appeal to the brotherhood to let themselves fill right up with enthusiasm, in regard to our Foreign Mission work.

No man expects to get any results from a business unless he has put something into it, either in the shape of money or hard work.

We cannot expect to get anything out of our missionary enterprise, unless we are willing to put something into it—ourselves, our money or our prayers. All these are necessary. Our duty is to find the one thing we can do best, and then become enthusiastic over it, till others are kindled and made to realise the great things which are being done in the name of Christ on the foreign fields.—W. H. Hermann, Sec. F.M. Com., Qld.

Jesus Watching the Collection Box.

And he sat down over against the treasury, and beheld how the multitude cast money into the treasury.—Mark 12: 41.

Most of us are concerned with the amounts cast into the treasury. We are like those who looked on that day. But Jesus was not concerned with the amounts, but the how of the giving.

Men look at the outward aspect of the service but Jesus looks at the soul of it, and this is the thing that counts in his sight.

The poor widow with her two mites had learned to love God, and trust in his unfailing care; and out of her love she cast into the treasury more than they all. And if a poor widow can learn the secret, so may we. May we realise how he is noting how we give, and may we open our lives to the love that warms the soul and brightens the life.

So may his work prosper, and our own souls be refreshed by our offering to him on July 4.—J. Clydesdale, Sec. F.M. Com., N.S.W.



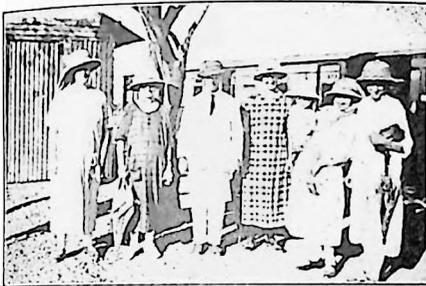
Gonowdi Day School, India.

Foreign Mission Sunday: July 4

Wanted—a Gift from Every Member.

Why Heathen Indians do not say Thank You!

Indians have no word in their language for "Thank you." You probably want to know, then, how they ever get along without words that we use so commonly. What do they do, for instance, when anyone gives them a present? Well, it simply never occurs to them that the giver should be thanked. The idea has never even entered



On the Baramati Railway Station.

Left to Right.—Mrs. Coventry, Mrs. Pittman, Mr. Pittman, Miss Vera Blake, Miss Elsie Caldwell with Vera Coventry, and Miss May Ashwood.

their minds. For this there are two reasons. First, they think that whoever does a kind deed does it simply to get merit for himself. He has no thought in his mind for the other person. His sole motive is to store up religious merit for the life to come. He is thinking of himself and of no one else. So why should he be thanked? The second reason is: Indians believe that even before they are born fate has determined everything that shall happen to them, and no one can in the least alter this. If fate says they are to receive a gift, they will receive it, and not otherwise. If a man does them a kindness he does it because fate compels him to. Then, since he could not have possibly acted otherwise, what thanks is due to him? In all this we can see the reason for that ingratitude that at first so shocks and disheartens missionaries going to India.—J. R. Leach.

India's Women.

When I came to India sixteen years ago, one would have been thought mad to even dream of the franchise for Indian women, but during the last year or two this is an accomplished fact, and we are constantly reading in our daily papers of meetings organised in our big cities by Indian women, who are interesting themselves keenly in



Shrigonda, India, Teachers.

Standing at the back, from left to right.—Miss Queenie Ashwood, Miss F. Cameron. Six teachers.

such matters as child welfare work, suppression of the white slave traffic, the education of women and girls, the remarriage of widows, and raising the marriageable age of girls.

It is a most encouraging fact for the missionaries, for the seclusion and oppression of the Indian woman is one of the greatest obstacles to the spread of the gospel.

The other day, at a meeting organised by the Baramati church to welcome the Misses Ashwood from Sydney, Mrs. Kolhacker, the wife of our Indian doctor, read a beautiful little address of welcome in English, and the sweet modesty with which she did it made me realise that perhaps their long seclusion has not been all to the bad, and that we western women have something to learn from their gentle, graceful and modest mein.

It is just now that they need the sisterly companionship and the real friendship of the missionaries to guide them in this transition stage, so that they may not be spoiled by too suddenly coming into the open.

Pray for the work among India's women!—Naomi Pittman, Pachmarhi, India.

Indian Rivers.

On the banks of an Indian river we find the people bathing and washing their clothes. Often a dead body is cremated there; and this is a very sad sight, for the relatives are Hindoos, and their only hope is that, after a long series of incarnations, their loved one will finally be united with the god Brahma, and will thus find salvation. A Hindu temple too is often found on the sandy bank of the river, for this is considered an especially holy spot. Hither the people come regularly with their offerings for the idols. Once a year at least, a Hindu religious festival is held on the river bank near the temple. Then Indian people come from long distances, and having worshipped at the feet of the idol, they part and bathe in the river. Thus they hope to purify themselves, obtain merit, and wash away their sins. Tukaram, a Maratha poet, has said:—

"They bathe in many an ancient river,
But still their hearts are dry as ever.
Find, O find, some means or other
To bring God and man together."

Similarly a Christian poet has asked the question: "What can wash away my stain?" and he is able to answer, "Nothing but the blood of Jesus." The Mediator for whom Tukaram searched in vain is "the one Mediator between God and men, the man Christ Jesus."—L. I. Redman, Missionary on Furlough.

Shall We Carry the Water of Life to India?

In India, as in most Eastern lands, water is carried by the women. The richer families have brass vessels and the poorer clay. Usually they are very large, holding several gallons, consequently heavy. But no matter how heavy the load may be, it has to be carried by the woman of the house, whether she is physically fit or not. This seems to have always been the custom of the East, even 2,000 years ago; for you remember the woman of Samaria, who met Christ at the well, was a water carrier. So weary was she of this task that she was eager to accept Christ's offer of that "living water," that would make this daily water-carrying unnecessary. But here, for once, we read of a Man who was a water-carrier.

He, however, was no ordinary water-carrier, for the well from which he drew was a well of living water. And just as Christ was a water-carrier so should all his followers be. In India alone there are millions of thirsty souls dying for lack of this water of life—waiting for you and me to carry them this living water. Are we going to fail them?—M. Leach.

The Soul-winner's Reward.

"They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." So wrote Daniel the prophet ages ago. Surely if any attain to this great reward it will be our faithful missionaries, who left home and loved ones to tell folk at the outposts of the world the story of Jesus and his love. If we with like faithfulness and to the utmost of our ability uphold and support those who represent us in regions beyond, we may share some of the reward.—Robert Lyall, Treasurer, Victorian F.M. Committee.

Oh, Missionary!

You could not continue were you not of him, who "had compassion . . ." and "went about doing good." You saw the vision of the "fields white," and obeyed as you prayed "the Lord of the harvest." We are not unimaginative. Precious facts picture your heroism, and inspire beside shame us. Your prospering outstrips our wealth but not our gratitude. We marvel at the patience enduring the limited fellowship of isolation. We envy your resigned and willing adaptation to " . . . save some." Permit our sympathy at the indifference of streaming millions. Dear missionary, Jesus felt the same and wept. We are proud of the fortitude that survives the trials of attenuated health in his service. Our giving is not a compliment, but confessedly "I am debtor." We cannot compensate your limitless blessing but on Foreign Mission Day, July 4, we will grasp the privilege to give our utmost, with God, who "is not unrighteous to forget your work, and labor of love, which ye have showed toward his name."—N. G. Noble, Conf. Pres., Tasmania.



Water Carriers.

An Everyday Scene in India.

Caring for the Children of India: Saving Their Bodies and Souls.

Gleams of Encouragement.

Amid much in our work which strikes a discordant note of discouragement are many instances of encouragement. The knowledge of them stimulates to greater effort.

We were engaged in incessant labors in Indapur—evangelistic, medical and building work, all pressed into the fleeting days. On the building work was a quiet seemingly inoffensive mason, whose manner to all appearance indicated that his thoughts did not rise higher than the immediate present. Outward appearances are however often deceptive, as it happened in this case. There were innumerable doubts, questions, and unsolved problems, relating to the soul and eternity, that raged within, clamoring for explanation and solution. Summoning courage on one occasion he intimated a desire for a private interview. He came one evening at the appointed time, as the shadows were falling towards the west, and seating himself in true Indian style on the bungalow verandah, poured forth the story of his soul's perplexities and difficulties. Briefly he related that he had no faith in the religion of his forefathers, which failed to satisfy the longing desires of his soul, nor imparted any sure hope for eternity. From what little he had heard and read, he believed our Holy Scriptures imparted that which would meet the cravings of his soul. We talked for some considerable time, explaining to him God's great plan of redemption. He earnestly desired a Bible, which was given him. He is now studying its pages with the help of one of the preachers. He attended our Sunday services while we were in Indapur. May the Spirit of God teach him and lead him on to one day make the great decision.

Toilers in the world's great vineyard often sow the precious seed in uninviting, barren soil, which affords but scant promise of any return; yet the unexpected frequently happens, and gleams of hope shine out where they were least looked for. Bazaar preaching might be likened to these barren places. The seed is sown under most adverse circumstances, amid the din and noise of buying and selling, accompanied by a babel of tongues. The message of life is given forth in faith like the casting of bread upon the waters. On one occasion, while the preaching was in progress in the bazaar, our interest was aroused in one man, who stood in the crowd of listeners, and appeared to be giving special attention to the messages of life. Our meeting coming to a close, we were surprised in seeing the stranger, who had given such marked attention to the preaching, was following us. We entered into conversation with him, and learned that he had been impressed

with what he had heard, and had come seeking further light. He accompanied us to the bungalow, where the plan of redemption and eternal truths were explained to him. He related to us some of his life's history, expressing his desire to become a Christian, informing us there were three others of the same persuasion. We presented him with a New Testament and other literature. At parting he promised to return. He lives in a distant village beyond our sphere of labor.

These are but a sample of many such cases one could relate.—T. Escott, Diksal, India.



Lyall Orphanage Babies.

In the babies' home erected with money collected by Mrs. Robert Lyall. Of the amount raised the late Mr. Thos. Mitchell gave £21, Mrs. Zelius a thankoffering for recovery from a serious illness £25, and other smaller amounts.

A Sweet Little Letter.

Lyall Orphanage, Shrigonda,
Ahmednagar District, India.

Respected Secretary Sahib,—

We all send our salaams to you. I am happy to send this letter to you. We are praying that God will give us much water in the well; it is summer here now, and so we need more water.

Two new Miss Sahibs have come we are very glad about this and we thank God, they are learning the language now, we hope that they learn very quickly and we are thankful that God has given us Jesus and so he will give us all else that we need will he not?

Yesterday Sunday this is the message that we receive—God has given us all some service to do, there are many kinds of service and prayer is one of them. We know that many people in Aus-

tralia pray for us and help us, we are thankful, we cannot do anything in return, but we can pray for them. I write this message for all the girls.

Keruna Waghmani.

Nancy Watson Tells of an Indian Leper.

Nancy Watson writes: "When we were at Shrigonda we saw a poor old leper in the market. From day to day one would see him walking about in and out amongst the people, who were quite innocent of catching such a terrible disease. His toes and fingers were rotting away. One day Dad and I went to market, and while there, Dad spoke to him of Jesus Christ: he listened well, but didn't see any use in changing his religion when he was so old. We gave him a few annas to buy himself some food. I have seen many lepers in India, some in a terrible condition, but Jesus loves them all and died to save them. In the churches where the lepers attend they are generally divided into two. On one side all the lepers sit, while on the opposite side the relations of these helpless people are seated. Lepers need a great deal of help, because they are so helpless."

Enlargement.

It is a cause for thanksgiving and praise to God that our missionary forces are being strengthened. Some of us remember when Sister Mary Thompson went forth, the forerunner of all our missionaries. Our brotherhood are richer far because of their partnership with these faithful men and women, and with Christ in giving the Light of life to those who sit in darkness. What a joy comes into our souls when we hear that some of the heathen are turning from their idols unto the true and living God through Christ the Saviour. We are in line with the Saviour's will, when we seek to evangelise the nations. The church of God has been slow in the execution of the divine will. But we must push on to greater conquests still in the heathen world. We are greatly heartened by our devoted band of missionaries laboring in different fields. Enlargement is the word now. Still onward and forward in this all-important work we must go. A great glad thankoffering in July will help to do wonders for Jesus among the heathen.—A. C. Rankine.



Girl Orphans.

Miss May Ashwood and Miss Cameron in the back row. Taken by Mr. Hughes, March, 1926.



Lyall Orphanage.

Grinding the meal for the day's food of 81 girls and 6 small boys.

The Varied Task—Orphanage, Evangelistic, Educational, Industrial.

"Go Ye into All the World and Preach the Gospel to Every Creature."

Such is the command, and in this little corner of the world we are endeavoring to obey, though even yet we have not been able to reach every creature even in the Indapur Taluk. The gospel is preached, the people are listening as never before—they are thinking and asking questions concerning the wonderful gospel which we preach. The results? He alone knoweth, who giveth the increase.

One day we met the Sadhu (Hindoo holy man) clothed, no, not in rags, only in ashes. When asked would he listen to the story of the Lord Jesus Christ, he was quite willing, and listened well. The sadhu owned that his manner of life was not good, and from then on he left off ashes and dressed properly. After a time he asked for a Marathi Bible, which was gladly given. Sadhu lived in a small temple in the fields, near a village to the west, about four miles from Diksal. He did not mind Christians going near, or even inside his temple, and whenever the village was visited, a special visit was always paid to Sadhu at his little temple, where he would listen to the gospel story, and have the word of God expounded to him. About five or six months ago he was ill, and sent for the Doctor Sahib. Mr. Escott went, and after an examination gave medicine. A crowd of high-caste Hindus had gathered to watch proceedings. Before leaving Mr. Escott asked if he should pray. Sadhu gave assent, and no one else objecting, he did so. Someone was asked to come to the dispensary for more medicine, but no one came; then a few days later we heard that Sadhu was dead. We felt very sad, especially as we had not thought him to be near death—he did not seem so ill. But we were told one of his last requests to the people, and that cheered us. It was this—"Take me to Diksal. I wish to die there, and have a Christian burial." Why a Christian burial? If he was still Hindu at heart, why he buried as a Christian? We do not know his reason, but believe that the seed sown in faith had taken root. The Hindus of course would not bring him, and where they did bury him we do not know.

In a village three miles in another direction lived two elderly men, both high caste, both determined they would not listen to the gospel story; to the invitation to come, sit and listen. "No," was the reply from both (though they were in separate homes and streets), they did not want to hear, seemed very very hard, and could not be coaxed to come near either with others or alone (though they may have listened from a distance). Both these men have since died, with-

in six months of each other. But what was noticed about these men was this, that, in both cases, the heralds of the cross visited this village a few days before the death of either. These men were not ill, or showed any signs that there were only three or four days left to them, yet both of them were quite willing to listen to the story of the cross, and listened very attentively (though one incident happened six months before the other). Each had a last opportunity, each took it and listened. Why was each man (in his turn) willing to listen? Why did each listen so very attentively, and what is the result of their listening? Does it mean that prayer

capable of teaching governments how to handle and help backward peoples. His method is the helping hand. His ideal for them is a Christian civilisation. In so far as he succeeds he is bringing about the only possible solution of one of the gravest problems of the immediate future. Backward countries are the bones over which the dogs of war fight. Their low-living standards are the greatest drag on the advancement of the masses elsewhere. The missionary in the field is therefore working in the cause of man as truly as in the cause of Christ.—A. C. Garnett, M.A., Litt.D.



Baramati School Tailoring Class.

has been answered for them? that the Holy Spirit has worked, and that at the last these men heard and believed in the Lord Jesus Christ? There are so many instances when we do know that the Holy Spirit is working in hearts, and there is the desire to yield, but prayer, more prayer is needed to deliver out of the power of the terrible, so we ask you to continue in prayer, that souls may be won out of darkness into his marvellous light. We do indeed thank you all for your fellowship in prayer with us during the past year.—Flora Escott, Diksal, India.

The Sermon of the Sovereign.

The sovereign can preach a sermon moving in its eloquence. The way to unlock the gates that lead into heathendom is to untie our purse strings and let out our gold that it may go out on its mission of love and mercy. If we cannot cross the ocean, our money can; if we cannot speak the Chinese tongue, our gold can. There is not a language in all the world that a consecrated sovereign cannot speak, and in which it cannot tell of the love of Christ for the lost. The man who remains at home, and with his money helps to support the gospel in the foreign field, is preaching just as powerfully as the man on the field, though that man be endowed with the powers of angelic speech. The earth will be filled with a knowledge of God just as soon as we turn loose our sovereigns that they may go forth supporting men and women on their mission of salvation.—Thos. E. Rofe.

Let us Not Fail Them.

In the execution of the divine commission, "Go ye into all the world and preach the gospel to every creature," comes the call to us to give of our abundance to carry the light of the blessed gospel to those far-off heathen lands. God gave his well beloved Son: what are we giving in return? Many of our young people to-day are giving their all to bring the glorious light of our blessed Lord into the hearts and lives of those poor benighted heathen: let us not fail them, we who enjoy so many privileges, but let us give even to the point of sacrifice. May our hearts go out to them in love and our gifts will be an indication of our love.

"Christ has no hands but our hands to do his work to-day;

He has no feet but our feet to lead men in his way."

—G. Hayward, President Vic. Women's Executive.

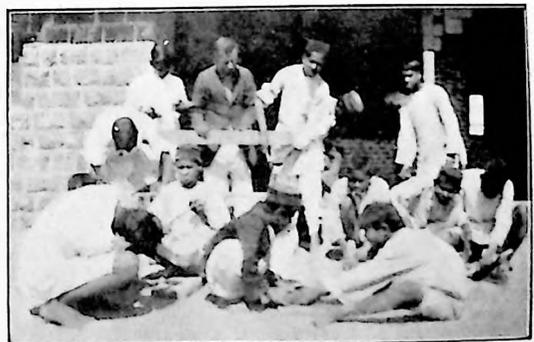
Missions and International Problems.

Christian missions are not a liability but a mighty asset to international statesmanship and social progress at home. The causes of anti-European feeling in Asia lie in the methods of European imperialism and commercialism—methods which are unchristian. Though native agitators cannot always see it, these methods would grow worse if not checked by the influence of the missionary. It is he alone who seems



First Sunday School Examination at Baramati.

The candidates do their work on the floor according to the custom of the country.



Baramati School Carpentering Class.

Preparations for the Offering

News from all States tells of splendid preparations for July 4 offering. Many are praying for God's blessing on our offering. Much self-denial is being practised by our members. Some of our younger members are finding that the "do without" luxuries is fresh proof that it is more blessed to give to F.M. than retain for one's personal pleasure.



THE FEDERAL SECRETARY.

G. T. Walden in Indian Costume.

The Federal Secretary is just home from a visit to three churches, who rejoice in having had Dr. Ray Killmier a member of their churches and Bible Schools. Ray Killmier confessed Christ at Kadina 12/7/08, was baptised at Kadina 23/7/08, and received into the church 26/7/08. After leaving Kadina the family moved to Moonta, and then to Wallaroo; thus Ray was associated with all those churches.—G. T. Walden, Federal F.M. Secretary.

Marching On.

Each year marks progress in our missionary activities. New workers are being sent out, adding to the number on the fields, larger territory has been taken up, more extensive and intensive work has been carried on in the various fields, increasing numbers of the people are being brought within the scope of our Christianising efforts and with results that more than justify the very best we have given. It is upon these encouraging and inspiring results that we, with the utmost confidence, make another appeal to the love and generosity of the brotherhood to furnish us with the necessary means, not only to maintain our present activities but also to keep in step with the march of progress that has characterised our missionary zeal in the past. Our work in the regions beyond is assuming such proportions as to necessitate some more definite estimate of both revenue and expenditure. In the absence of such the work of the Federal Board is becoming exceedingly difficult and embarrassing. To meet this difficult position we have suggested the budgeting method, asking the respective churches and States to undertake to raise definite sums. By this means we will be better able to carry out the task you have committed to our care.—W. Morrow, Pres. Federal F.M. Board.

Prayer Corner.

Sunday, June 20.—Let us give thanks to God for the abundant preparations made in all the States for July 4 offering.
Monday, June 21.—Let us give thanks to God for much self-denial and prayer on behalf of our Australian churches, and for the loving gift of an old age pensioner of one pound, the first offering received.
Tuesday, June 22.—Let us give thanks to God for good news from China. Dr. Killmier reports all in splendid health.
Wednesday, June 23.—Let us pray for an outpouring of God's Spirit upon all our churches, and preparations for the offering on July 4.
Thursday, June 24.—Let us give thanks to God for many of our young people and even children, who are denying themselves to help the offering on July 4.
Friday, June 25.—Let us give thanks to God for the

church at Baramati, who are spending the month of June in much self-denial, and out of deep poverty are raising their offering for July 4.
Saturday, June 26.—Let us give thanks to God for all in India, China and the New Hebrides who are earnest in prayer, and who are contributing themselves to our July offering.

Operating Room at Huellichow for Dr. Killmier.

On behalf of the Foreign Mission Committee I wish to acknowledge with many thanks the following contributions towards the erection of an operating room at Huellichow, China, for Dr. Killmier:—

Bro. and Sister Pang, Lygon-st., £2; Sister B. J. Kemp, Swanston-st., £1; From Miss Frith's Estate, per Bro. Baker, £5; Sister Mrs. Clarke, Malvern, 10/-; Sister Mrs. Anderson, Coburg, 2/-; Sister Miss Smith, Carnegie, 10/-; Bro. and Sister Cust, Hawthorn, £5/5/-; Sister Lucy Darnley, Swanston-st., 10/-; Collected by Brighton Mission Band, per Mrs. Morris, £1; Sister J. Williamson, Moreland, £1; Sister Baker (sec. Chinese Mission), 10/-; Anonymous, Melbourne, £2; Bro. Cowper, Lake Rowan, £3; Bro. and Sister Ennis, Gardiner, £2; Sister Robt. Lyall, Swanston-st., £3; M. Feuerrigal, Zillmere, Qld., £1; Mrs. Stabe, Zillmere, Qld., £1; Sister Jeavons, Swanston-st., £1; Total, £51/7/-.

This fund is now closed, and any excess over requirements for the room will be devoted to the Hospital Fund at Huellichow, China.—L. J. Lyall.

The White Race Must Reform.

This rather startling assertion was made recently to a Melbourne businessmen's meeting. The speaker had just come back from a visit to the Orient. There he had perceived the intensity of emotion with which the tide of racialism is everywhere asserting itself.

This man was disturbed. His tones were panicky. He declared that some observers feel that within twenty-five years the crisis will be upon us. He placed the period within a decade. He prophesied that the Asiatic will sweep down upon us millions strong—unless the white race reforms.

If he speaks the truth, no one will be more to blame than we white people ourselves. With sullen determination the colored folk are waiting for their day, determined to end *in toto* the white man's assumption of superiority.

But it seems impossible to rouse folk at home to the terrific danger. Every traveller returning from the Orient tells the same story. Anybody who has been at all close to the Asiatic heart knows of the smouldering fire that is likely soon to precipitate world conflagrations.

There has been trouble in China. There will be trouble in China. The whole life of Asia is boiling above the fires of wrath. And we are as calm as a lake of milk locked in icy rock!

Yes, we must reform. The official, the businessman, the adventurer abroad must reform. Their caveman ethics must go. The Christian must reform. The rein of the threepenny bit must cease. God gave Calvary to save the world. We give . . . ! The church must reform. It must wake up. Not only the missionaries but all the rest of us. Our pastors and evangelists must awake. Our every member must be aroused. Yes, we must reform.—A. G. Saunders.

The Unfinished Task.

The success of missionary effort is illustrated by the fact that a century ago nearly every country in Asia and Africa was closed to the gospel; there were practically no missionaries; now missionaries are working in almost every country in the world. This affords satisfaction till we realise the extent of the work still to be done. Vast areas are unevangelised. Millions are dying without having heard of Christ; millions more have heard with little comprehension. The missionary conscience of the church is not fully aroused, and there is complacency where there should be concern. The old lie of the heathen being happy in their ignorance is still circulated by those unwilling to face the facts. Every excuse will vanish, and money sufficient for all needs will be given, when we hear as a personal charge the words of him whom we profess to love and obey—"Go ye therefore, and teach all nations."—D. E. Pittman, Vic. F.M. Pres.

TO LET.

Weed-end boarders taken; terms moderate. Apply Mrs. Hargreaves, High-st., Berwick, Vic.

WANTED.

Position for men (two), light work; can get exemption. Also Baker, Builder, Woodworker; young men, age 23, anything, anywhere; lad 18; also ex-college student, good worker.
Man, wife, two daughters and son, age 18, arrive Victoria in a week, used small fruit and market gardening, members of church.
Apply C. Burden, 19 Gee-st., Caulfield.

COMING EVENTS.

JULY 3 (Saturday).—Echuca, 3.30 p.m., Official Opening of new building. Special Services on Sunday, July 4, at 11 a.m., 3 p.m., 7 p.m.

JUNE 30.—Women's Mission Band, Officers' Conference, Glenferrie Chapel, Wednesday afternoon, June 30, 2.45. Representatives from churches which have no Mission Band will be welcome. If you are interested, come. Helpful discussion.

FOREIGN MISSIONARY COMBINED PRAYER SERVICE

Swanston Street Chapel

WEDNESDAY, JUNE 30, 1926, 8 p.m.

Chairman, D. E. Pittman, F.M. President.
Intercession Leader, B. W. Huntsman.
Leader of Song, W. H. Clay.

DEVOTIONAL MISSIONARY ADDRESS
A. G. SAUNDERS, B.A.

An Intercessory Service in the Interests of the July 4 F.M. Offering

No Appeal for Money Will be Made

All members are invited to join in prayer for God's blessing on our work in India, China and New Hebrides.

J. E. ALLAN, Secretary.



Nancy Watson and Malan Londhi.
Taken at the time of their baptism, Christmas, 1925.

Here and There.

We are glad to report that the health of Bro. B. W. Manning has wonderfully improved since he entered upon his work at Balaklava, S.A.

Miss L. Redman, missionary from India, is now in Sydney. The sisters have arranged a drawing-room welcome for the 18th. Miss Redman is to visit a number of the churches prior to July 4.

The following telegram reached us on Monday:—"Hinrichsen-Brooker opened fifth mission Western Australia, Inglewood, new field; large crowd first Gospel service; one confession.—Hilbert."

Victorian brethren are asked to keep in mind the financial needs of the Home Missionary Committee. Work is being carried on in 20 fields this year, involving a monthly expenditure of almost £300.

At the Executive meeting of the N.S.W. Christian Endeavor Union last week, Bro. A. L. Haddon, M.A., received the honor of being nominated as president-elect. We learn that he has accepted the position.

Bro. and Sister A. Anderson, of Hucilichow, China, are rejoicing in the advent of a little daughter, who arrived on June 1. Additional representatives on the field naturally add to the force of the appeal for a good missionary offering on July 4.

On Wednesday morning the following telegram reached our office from Western Australia:—"Great climax Hinrichsen-Brooker mission, Cottesloe; thankoffering two hundred thirty-five pounds; total of eighty-three confessions.—Thomson."

Bro. H. B. Robbins is in touch with a capable band-master, who is willing to form a brass band or orchestra or both, and instruct players who are not fully proficient. The purpose will be to assist with instrumental music at united church and Bible School functions, and at Bible School anniversaries. Will those interested get into touch with Bro. Robbins, who will then call a meeting in the city. Address—"Bethany," Rona-st., Preston.

Ormond, Vic., first anniversary services were held last Sunday. There were 84 present at the breaking of bread, and more than a hundred at the gospel service. A male choir of 22 voices rendered special singing. The sum of £350 was raised for all purposes during the year, while the membership is now 88.

A. J. Caldwell writes: "It is my desire to get in touch with members of the church who may reside in the immediate and surrounding districts of Nyah. Will you insert a notice, asking that such brethren would communicate with me, and that any knowing the whereabouts of members in the surrounding districts would advise? My address is A. J. Caldwell, Box 43, Nyah West, Vic."

Hon. H. J. Yelland, M.L.C., writes from Perth as follows:—"In the article on 'Community Interests' in your issue of May 20, an error occurs in which the word 'temporary' is omitted. The fourth paragraph should read: 'The accompanying photograph shows a settler's temporary cottage,' etc. The permanent home is a substantial jarrah weatherboard structure. The error is probably mine, but it is somewhat misleading as it stands."

Timby Bay circuit, S.A., has purchased a new Chevrolet motor car for use of Bro. Russell. The need of this has been felt by the brethren for some time, as great distances have to be traversed in the circuit. Bro. Russell has resumed duty, after a well-earned vacation in Victoria. At Cummins Pro. Robert Treloar is acting as treasurer, Bro. Polatase having resigned. Attendances have been comparatively small of late, owing to sickness and holidays.

Bro. A. Baker commenced his ministry at Middle Park, Vic., on June 13. Excellent attendances at both meetings. Bro. Baker's inspiring addresses were much appreciated. Wednesday, June 9, was the 21st birthday of the Sisters' Dorcas Class. In

the evening a social was held to farewell Bro. Hunt and welcome Bro. Baker. A presentation was made to Bro. Hunt, and Bro. and Sister Hayward and Sister Edna Bagley rendered delightful vocal items. The attendance was good, and a happy evening was enjoyed.

There was an interesting meeting of our Victorian preachers on Monday last. Mr. Cyprus Mitchell, M.A., spoke of his experiences in Russia during the Russian revolution. Mr. C. H. Billington, who dealt with missionary work amongst the Telugus, India, reported 3,000 decisions for Christ and 1,500 baptisms in four and a half years.

On June 6 Bro. A. J. Fisher commenced his labors with the church at Warrnambool, Vic. He gave a rallying message in the morning, and a fine gospel address in the evening. Both services were well attended. On June 8 a welcome social was tendered Bro. and Sister Fisher and family, when representatives from all the activities of the church voiced a welcome. On the 13th attendances were good. Bro. Fisher's fine messages were listened to with rapt attention. On May 25 Sister L. Redman gave a very interesting missionary address.

The Port Pirie (S.A.) Forbes-Warren mission closed with a total of 26 decisions and 4 restorations. 19 members will be received into the local church, and 2 be transferred to the metropolitan area. The thankoffering amounted to £57/10/- in cash and promises; it is incomplete as yet. Meetings were well attended throughout, the church especially standing firmly behind the mission. It was in the strengthening of the local church that the deepest impression was made. Much hard work was done, and the gospel was faithfully and powerfully presented by Bro. Forbes.

Bro. R. J. Kent writes: "Owing to the recent visit of the committee for selecting a church site at Canberra, the members are greatly encouraged. The secretary of the Conference informs me that the Executive have endorsed the recommendations of this committee, and are pleased with the situation. While the meetings for worship have been less frequent owing to temporary loss of members, it is hoped that in the near future more members will arrive to reside permanently. Will members knowing of brethren already here, or leaving the States to reside in Canberra, please communicate with Mr. R. J. Kent, Royal Military College, Duntroon, Federal Territory?"

The Victorian Home Missionary Committee is very gratified at the progress being made at Yarrowonga. Bro. C. H. Pratt, the preacher, aided by a splendid body of officers and members, is doing good work. The town of Mulwala, on the other side of the bridge which spans the river Murray, is receiving attention, a weekly Bible School and a monthly gospel service being held. Bro. Pratt recently made a house-to-house canvass of the whole town. The church at Yarrowonga, started less than a year ago, is a splendid example of what may result from social evangelism, followed by careful shepherding. At the request of the church and the Home Missionary Committee, Bro. Pratt has accepted engagement for another year.

North Perth has been enjoying a season of blessing recently. Three were baptised on Sunday, May 30. Many strangers were present. On June 6 there was another splendid meeting, with one decision. A record week-night attendance on June 6 at a Foreign Mission rally. Bro. Hagger was the speaker at this meeting, and evangelist Chin Bik Fung and Bro. David Mine Young, Chin from the Chinese mission, assisted. North Perth aims at £10 for Foreign Missions this year: nearly double the amount of last year. The entries of Bible School scholars for the Scripture examination are a record. Bro. Ingham conducts two classes each week to prepare the scholars for the examination. The first three months of the

"year of sacrifice" effort resulted in over £10 toward the church funds. A ladies' talent club has been formed with the object of paying off the church building debt.

Bro. H. Swain began his sixth year with the church at Thornbury, Vic., on June 13. There were splendid gatherings attended. Over 130 were present at morning service, 365 at Bible School, and the building was full at night. The crowning feature was the announcement that the debt on the church property had now been paid, thus enabling the members to begin their new year free from all financial obligations. Since May 25, 1923, the church has paid the large sum of £1,200, such sum being expended on the church, kindergarten hall, piano and furnishings, fencing the land, etc. Too much praise cannot be given to the members for their generosity, and especially to the ladies' class, which has been instrumental in raising during the three years the very fine sum of £430. The utmost harmony prevails. The sisters held their monthly meeting on June 9, 24 being present. It was announced that over £200 had been realised during the year by the sisters' class. The collection was £5/10/-.

We have received a telegram from Broken Hill announcing the death of Bro. E. J. Tuck, who died on 10th inst. The funeral on Sunday was conducted by the Preachers' Fraternal, Bro. J. Warren representing the Church of Christ. For many years Bro. Tuck was preacher of the churches at Wolfram-st. and Railway Town. He did a great work, and was highly esteemed. The Melbourne "Age" of June 12 contained the following paragraph regarding him:—"Pastor E. J. Tuck, one of the best-known residents of Broken Hill, died last night. Pastor Tuck's name (says our local correspondent) was a household word, and although during the past thirty-four years he confined his ministry to the Baptist and Church of Christ, he mingled with people of all denominations. He was ever ready to help the poor, and never failed to be at the bedside of the sick, particularly in the hospitals. He was 73 years of age, and leaves a widow and a large family, who are in different States. What he did for the alleviation of suffering humanity will long be remembered. His final illness was of a fortnight's duration, but he had been a sufferer for many years. During his ministry of 34 years he had over 2,000 professed conversions, he officiated at 3,000 burials, and married over 2,000 persons."

MARRIAGE.

BURROWS—READ (Silver Wedding).—On June 11, 1901, at Chetwynd-st. Christian chapel, North Melbourne, by the late A. B. Maston, Thomas Weston, son of the late George and Christina Burrows, of West Melbourne, to Louisa Chambers Read, daughter of the late James Davies, of Sydney. Present address, 18 Norfolk-rd., Surrey Hills, Vic.

DEATH.

HALDSWORTH.—On June 8, at Alfred Hospital (suddenly), after operation, Charles William, son of the late W. E. and I. Haldsworth, late of Windsor, and fond brother of Mrs. Whittington, Elphin-grove, Glenferrie; late A.I.F.

IN MEMORIAM.

BUTLER.—In loving memory of Alfred William Butler, passed away June 21, 1925. Gone, but not forgotten. To be with Christ. —Inserted by parents, brothers and sisters.

CAMPBELL.—In memory of my dear husband and our loving father, Walter Hector, who passed away at Essendon on June 6, 1923. —Inserted by his loving wife and family.

WANTED.

The church at Invermay, Launceston, Tas., require the services of a preacher. Apply, stating salary required, to H. V. Clements, secretary, 39 Forster-st., Launceston.

Companion to take care of aged lady; close Melbourne. Particulars may be obtained from Manager, Austral Co., 530 Elizabeth-st.

Have We Done Our Duty?

Christ said, "When ye shall have done all the things that are commanded you, say, We are unprofitable servants; we have done that which it was our duty to do." (Luke 17: 10.) Jesus commanded his servants to go into all the world and preach the gospel to the whole creation. Until every person in the world has heard the gospel we have not even done our duty. Till then, the question is out of order—are we giving too much to Foreign Missions? Till then it is not time to talk of retrenchment. The commission contains no order to retreat. Judged by Christ's words, no missionary on the field is doing more than he ought to do, and yet some have made great sacrifice, and endured great hardship for the sake of the gospel. All the sacrifice is not to be made by those on the field. Tasmania's apportionment is £200. If we raise every penny, it will still be fitting to ask, Have we done our duty?—Lionel Johnston, Pres. Tasmanian F.M. Com.

Which is First?

Staying at our home just now are Mr. and Mrs. C. H. Billington, of the Telugu Village Mission in India. They live and work as the only white missionaries in a territory inhabited by 1,000,000 heathen. Mrs. Billington one day went to a new village where the women gathered around to hear the gospel. When she had been speaking to them for about two hours, she grew tired, and seeking a rest, urged them all to go home and cook their tea. One woman said, "What is that to this; we will stay." The poor heathen woman was thrilled with the story of the love of God in Christ. She had never known of any such love. We have heard the gospel ever since we knew anything, and it so often takes a place as an incident and not the supreme thing in our lives. The great dynamic of the missionary movement is love. When Christ begets us in his new creation, it becomes a passion to know and tell of him. If he is first in our lives, then we cannot but tell what he has done for us. Like the woman of Sychar we will go to our own people, and as well send out to all that need him, so that they will come as well and see him, who has loved us so much as to die for us. Dr. John R. Mott said that the church needs more than ever to put the missionary enterprise in its programme. Do not make it a

mere annual duty to give to Foreign Missions, but put Jesus first and count it a privilege to give till we feel the joy of it, that others may know of Jesus.—Jas E. Thomas.

Think—Pray—Work.

Read the account of the calling by the Lord of the first great missionary, Paul, of the commission given him, of his preparation for the work, his separation at the wish of the Holy Spirit, his faithful ministry subsequently, his wonderful



Dr. C. Armour Verco,
President New South Wales F.M. Committee.

achievements by the guidance of the Holy Spirit in the turning of many from darkness to light, and from the power of Satan unto God, that they might receive forgiveness of sins and inheritance among them which are sanctified by faith in Christ Jesus.

Are not our hearts set on fire as we think of the wonderful possibilities that may be the lot of missionaries whom, having received a call from the Lord, we separated and sent away to far-off countries to convey the same message of sins forgiven, through a Saviour crucified.

Shall we think of them often, pray for them earnestly, and work for them constantly.—C A. Verco, Pres. F.M. Com., N.S.W.

Prayer Meeting Topic.

June 23.

The Living Word.

(Heb. 4: 6-13.)

F. J. SIVVER, B.A.

"For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart. And there is no creature that is not manifest in his sight: but all things are naked and laid open before the eyes of him with whom we have to do." (R.V.)

In this most vivid and impressive sentence the writer to the Hebrews affirms that just as the Jews who set out from Egypt failed to enter the Promised Land because they refused to heed the Word of God which was preached to them, so will we be condemned and judged by the Word of God which comes to us by Christ, if we prove unfaithful to it. For the Word of God, he contends, is not "a dead letter," but is a living thing, active, penetrating, scrutinising, and will open and expose before God's eyes the secrets of every heart. An analysis of the characteristics here ascribed to the Word of God may lead us to reverence and more fully obey it.

(1) *It is Living:* "Books are not dead things," wrote Milton in *Areopagitica*, "a good book is the precious life-blood of a master-spirit." But the Word of God differs in its life from other books as much as God does from man. It is "the breath of his life": "God-breathed." What Luther said of Paul's writings is true of all Scripture. Its words "are not dead words, they are living creatures and have hands and feet."

(2) *Its Life is Active:* The Word of God pulsates with energy, and goes forth on its divine mission to make men aware of God's thoughts and desires, and seeks to bring mankind into conformity with his will. The entrance of his Word dispels ignorance and brings light. It is "like a hammer that breaketh the rocks in pieces," or it is a light that reveals a love that melts the hard heart by its great mercy. By it God will some day prove that he is "able to subdue all things unto himself."

(3) *It dissects the human heart:* Sharper than any two-edged sword, it penetrates and divides between joints and marrow, soul and spirit. "It searches me at greater depths of my being than does any other book," exclaimed Coleridge. "The Bible," says Dr. Parker, "exposes the very innermost recesses of human nature and sets a light where no other hand even set up a candle. . . . We begin to feel that the book we must shut up when we are going to do evil is God's Book."

(4) *It Exposes All Things to the Eyes of God:* The thoughts and intents of the human heart are laid bare by it "like the victim whose neck is bent back for the knife." "The truth of which is," says an old commentator, "that everything in the world, even the most secret and inward thoughts of the heart of a sinner, which is a great deed, is open and laid forth to every scruple unto God in Christ; every secret unbelief, apostatising principle, or hypocrisy, he discerneth clearly and fully: he that made the eye, must see best."

The secret of the power of God's Word to arouse, condemn, and convert, or to save, sanctify, and comfort lies in the fact that it is God's *Living Word*, and like God himself, it is "the same yesterday, to-day and forever." In the light of this day, to-day and forever. "Preach the Word," and let all who hear, "tremble at the Word."

TOPIC FOR JUNE 30.—THE RESPONSIBILITY OF GOOD TIDINGS.—2 Kings 7: 3-9



Will Waterman, whose heart is in China. He has been under the doctors for two years, had helped to establish, and for whose success he was in "labors abundant." His wife, Grace Waterman, their sweet little daughter.

The Family Altar.

J. C. F. P.

MONDAY.

Every plant which my heavenly Father planted not, shall be rooted up.—Matt. 15: 13.
 "God had planted the law with its doctrine; he had planted the Hebrew religion as given by Moses. He had not planted the tradition of the elders, so it, and the religion founded upon it, was doomed to be rooted up."
 Reading—Matt. 15: 1-20.

TUESDAY.

O woman, great is thy faith; be it done unto thee even as thou wilt.—Matt. 15: 28.
 Upon his mother's tombstone Phillips Brooks had this beautiful text inscribed: Sir Thomas Browne wrote, "To be nameless in worthy deeds exceeds an infamous history. The Canaanitish woman lives more happily without a name than Herodias with one. And who had not rather have been the good thief, than Pilate?"
 Reading—Matt. 15: 21-39.

WEDNESDAY.

Whosoever would save his life shall lose it; and whosoever shall lose his life for my sake shall find it.—Matt. 10: 25.

When George Borrow (author of "The Bible in Spain") undertook the perilous work of circulating copies of the New Testament amongst the Spaniards, he was much encouraged by the text quoted. He wrote, "I was aware that such a journey would be attended with considerable danger, and very possibly the fate of Stephen might overtake me; but does the man deserve the name of a follower of Christ who would shrink from danger of any kind in the cause of him whom he calls his Master? 'He who loses his life for my sake, shall find it,' are words which the Lord himself uttered. These words were fraught with consolation to me."
 Reading—Matt. 16.

THURSDAY.

While he was yet speaking, behold, a bright cloud overshadowed them; and behold, a voice out of the cloud, saying, This is my beloved Son, in whom I am well pleased; hear ye him.—Matt. 17: 5.

"This command contains the chief significance of the entire scene. Spoken in the presence of Moses and Elijah, it gave Jesus the pre-eminence which a son has over servants. He is to be heard. His words have pre-eminence over those of the lawgiver and the prophet (Heb. 1: 1-2). Peter recognised Jesus as thus honored by this voice (2 Peter 1: 16-18)."
 Reading—Matt. 17.

FRIDAY.

See that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father, who is in heaven.—Matt. 18: 10.

Melanchthon wrote thus to a young student, when sending him a Latin grammar. "When you are sitting in school, remember that you are not only seated among your companions, but that the most holy Angels are present as watchers of your studies and guardians of your bodies. For thus spake Christ: 'Their angels do always behold the face of their Father.' Therefore beware lest your sloth or bad behaviour should offend and drive away these most watchful guardians."
 Reading—Matt. 18: 1-20.

SATURDAY.

Then came Peter and said to him, Lord, how oft shall my brother sin against me, and I forgive him? until seven times?—Matt. 18: 21.

In the answer recorded in the following verse, Jesus "plays upon the words so as to show that there is no numerical limitation. To keep track of four hundred and ninety offences one would have to open a set of books with his neighbor, which would be ridiculous. Forgiveness, prayer and charity know no arithmetic. Peter's question brings to mind the forgiveness of God, and calls for the following parable."
 Reading—Matt. 18: 21-35.

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SUNDAY.

If thou wouldest enter into life, keep the com-
mandments.—Matt. 19: 17.
 "But who can keep them, except through prayer,
through sacrament, through communion with
God's word and Spirit, the dynamic agencies of
heaven?"
 Reading—Matt. 19.

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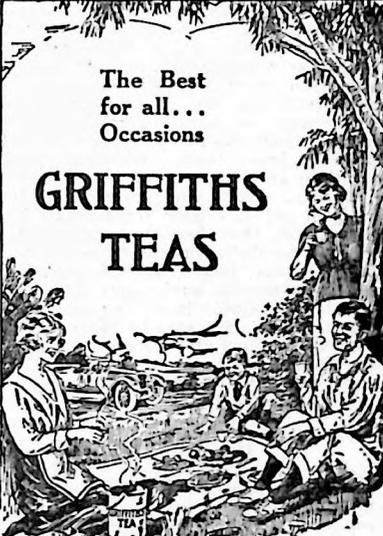
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News of the Churches.

New Zealand.

At Vivian-st., Wellington, the work is going on well, all departments flourishing. Bro. Carpenter preaches the word faithfully. Since the commencement of the year five have been added by faith and obedience. During May and June Bro. Carpenter is preaching a special series of addresses dealing with our position. On May 16, at the close of a splendid exposition a scholar from the Bible School made the good confession. Special services were held on May 9 to celebrate Mother's Day. On May 2 a combined parade of the members of the Rechabite Order and the Good Templars Friendly Society was held.

Western Australia.

Collie church has been cheered by a visit from Bro. Hunt, from Kalgoorlie. His bright, inspiring messages were greatly appreciated. The talks to the children were splendid. His lantern lecture on "Irrigation on the Murray River" was an eye-opener to many. The death of Bro. Goodwin, who after a brief illness died on June 2, is recorded with regret. Bro. Whiteaker conducted the funeral service.

Bunbury work continues to give satisfaction. The Lord's day morning meetings are rich in spiritual tone, while the gospel services are inspiring, the building being packed almost every Sunday evening. On June 6, fellowship was enjoyed with Sisters Lee and Hicks, from Collie; Sister Keightley, of Bassendean; and Bro. Smith, of Harvey. On May 30 Bro. S. Hicks delivered a helpful exhortation in the morning. The Mutual Improvement Society is proving a means of social intercourse and improvement generally. Prayer meetings are large in numbers and spirit. A study of Colossians has just been completed.

Kalgoorlie Junior Endeavorers celebrated their first birthday on May 20 with a tea given by the Y.P. Society. Short addresses were given by Bro. Hunt and T. Hagger (of Perth). Sisters Copley and R. Hunt have been unremitting in their efforts for the juniors during the past twelve months. Sunday, June 6, was C.E. day. The juniors at the morning service were given a short address by Bro. Hunt. In the evening the Y.P.'s took part. A solo was sung by Sister I. Polkinhorne, and Bro. Hunt gave a stirring address. The Sisters' Mission Band is doing great work. There are good attendances at all services. All are preparing for the Hinrichsen-Brooker mission, to commence on July 25.

Queensland.

Since last report Sunnybank has had helpful messages from Bro. E. Reeve, A. Beams and J. Smith. The church was delighted to have Bro. F. Bignell in fellowship again after a long period in the country. Bro. C. Young was present on June 6, when services were well attended. One confession at the evening service. Bro. C. Wolf is absent through sickness.

At Gympie on June 6 services were well attended. In the morning Bro. C. Trudgian exhorted on "The Coming of the King." At night Bro. C. Barrett preached. The Bible School had an attendance of 57. On Tuesday, 8th, Bro. Payne, chairman of Foreign Mission Committee, gave a most elevating illustrated lecture on Foreign Mission work. Bible School (Gympie and New Veteran) picnic on June 3 was most successful. 115 children, all of whom are scholars and cradle roll, were served with bags of sweets. The Young People's Christian Union is progressing.

Under the presidency of Sister Young, Annerley sisters organised a F.M. rally. Sister Mills arranged the elocutionary part of the programme; Bro. Payne gave an address, and a paper prepared by Sister Wolf, of Vic., was read. The church recently enjoyed the splendid Foreign

Mission lantern lecture given by Bro. Payne, and is preparing for a record F.M. offering. Splendid meetings continue at both worship and gospel services. Bro. Young's earnest messages are appreciated. Two confessions since last report. Bro. Smith conducted both services on June 6. The Protestant Alliance Lodge (Annerley branch) was present in regalia at the gospel service; building crowded.

Tasmania.

Good meetings at Ulverstone on June 6. Three were welcomed into fellowship. Bro. W. H. Nightingale is giving a series of addresses on Foreign Missions this month. At the close of his gospel message on June 6, three more young people confessed Christ. The Lord's table was set up at Sulphur Creek at the afternoon service.

At Launceston Wednesday prayer meeting on June 2, Bro. S. J. Stanley, from Semaphore church, S.A., delivered a splendid address. Bro. N. G. Noble immersed three candidates, and received them, with another immersed person, into fellowship on June 6. The church had fellowship with a number of visitors from other parts of the State. At 3 p.m. Bro. Noble addressed a good meeting at the new cove in Prospect.

Following up the Gipsy Smith campaign an eight-days' mission was held at Collins-st., Hobart, from May 16 to 24, conducted by Bro. Johnston. A little girl, Gracie Dixon, was immersed on the closing night. Bro. Stanley, of Semaphore church, S.A., gave a splendid exhortation on May 23, and a very helpful message at the prayer meeting on 26th. Bro. Hinds exhorted on May 30. A number of brethren are laid aside with sickness, influenza being prevalent.

South Australia.

At Mallala there has been quite a revival of interest. The evening services, which have been closed for some time, have been again started. Some nice gatherings have been held and the church rejoices at Bro. T. Worden's return to health.

Fine meeting at Bordertown on the morning of June 6, about sixty being present. Bro. Cornelius gave a good address. In the evening Bro. T. B. Verco preached to a good congregation. The church has decided to assist Naracoorte by sending a speaker for every fourth Sunday.

Glenelg meetings on June 6 were bright and helpful. One confession and one baptism since last report. Bro. Dawson and Pritchard have kindly assisted in recent meetings. Bible School work is in good heart, although short of teachers. Both Endeavor Societies are working well.

Since last report meetings at Long Plains have been well maintained in interest. Bro. Walden took two services at Long Plains chapel, and also gave splendid address in Soldiers' Memorial Hall on afternoon of Anzac Day. On June 6, at close of Bro. Mason's gospel address, two confessed Christ. Meetings at Avon continue good also.

At Queenstown morning service Bro. Hinde exhorted on June 13. In the evening the chapel was crowded. Mr. Cox took charge of the meeting, when Mr. J. Hall spoke on "One Faith"; Mr. A. Hinde on "One Lord"; and Mr. Coin on "One Baptism." Bro. William Brooker, jr., is leaving for another State. Sympathy goes out to Mr. Foote and family, and also to Mr. and Mrs. Arthur and family, who have suffered bereavement.

At Balaklava the work continues very encouraging. On May 30 three young ladies came forward, one to renew her vow, and the other two to confess Christ, and put on him in baptism. The Endeavorers have secured 1,000 copies of Trumbull's message, "The Life that Wins," for free distribution. The Junior C.E. Society is doing good work under the leadership of Miss Muriel Nancarrow, and last Sunday commenced a red and blue rally.

At Gawler Bro. A. C. Rankine gave a fine missionary address at the evening service on June 13. Bro. Oram conducted the service at the Roseworthy Agricultural College in the morning at 9.14. Sister Mrs. Nietskie has suffered the loss by death of her mother, the late Mrs. Booker, of Hindmarsh. One of the converts of the recent tent mission, Bro. T. Jarrett, is now preaching for the Moonta, S.A., church. The C.E. Society is doing well.

The work at Kadina has been well maintained, local brethren rendering faithful service. Bro. W. J. Taylor, of Mallala, paid a visit on May 30. On June 6 Bro. A. Hudd, of Maylands, delivered two magnificent messages. On June 10 the sisters held a successful remnant afternoon. On June 13 Bro. J. Paddick gave a beautiful exhortation. At night Bro. G. T. Walden delivered his F.M. message to a splendid congregation. The work is in good heart, with a growing Bible School and C.E. Societies.

Sunday, June 6, was celebrated at Hindmarsh as Endeavor Day. Bro. Paternoster spoke appropriately in the morning. In the afternoon Bro. T. H. Brooker, superintendent of Sunday School, addressed the senior classes instructively. In the evening the Endeavorers and members of the choir occupied the platform and took part in the meeting. Miss T. Sims, from Western Australia, was received into fellowship. The deepest sympathy of the church is extended to the relatives of the late Mrs. Wm. Booker, who was called home during the week. On Wednesday afternoon the Dorcas Society held its annual meeting. Mrs. Green gave an address.

Victoria.

At South Melbourne last Lord's day, Bro. Waterman addressed both meetings. His subject at night was "The Church of Christ." Good attendances.

Glenferrie church is organising an active canvass of the district in connection with the "Children's Year" movement. The Bible School is having excellent attendances.

At Malvern-Caulfield on June 13, in the absence of Bro. Illingworth on holidays, the church was helped by two very powerful addresses by Bro. F. T. Saunders, who spoke to fair audiences.

Work in all departments at Parkdale is keeping in a healthy condition. During May a father, mother, and two children from the Bible School confessed Christ. Bro. G. H. Earle is the preacher.

Bro. Ennis spoke at East Kew church on Foreign Missions. The evening service was the largest attended for some time. Bro. Youens spoke on "The Prodigal Son." Four young men were welcomed into the church.

There was a good attendance at St. Kilda on evening of June 6, when a young woman was baptised. She was received into the church last Sunday morning. Sunday night meetings, at which Bro. Goodwin preaches, are improving.

Good meetings were held last Lord's day at Carnegie, visitors being present from sister churches. In the evening the children's choir rendered as a special contribution, "Dare to be a Daniel." Bro. Reg. Sparks spoke on both occasions.

Horsham church enjoyed the visit of Sister L. Redman, who spoke on Foreign Missions on 3rd inst. Sister F. Oliver is seriously ill. Bro. R. W. Payne, of North Richmond, has accepted the invitation of Horsham circuit churches as resident preacher from July 11.

At Boronia a visitor to the district and three young girls from the Bible School confessed Christ. Last Lord's day Bro. Stafford was the speaker owing to Bro. Arnold's indisposition. The literary society held an enjoyable anniversary evening on Saturday, when an Elizabethan programme was presented.

At the business meeting of Brunswick church the following were elected:—Deacons, Bro. W. Jenkin, Fairweather, J. Roberts; secretary, Bro. A. S. Crowley; treasurer, Bro. W. Jenkin. Bro. norts show progress. The Sisters' Mission Band held a successful American tea, and Mrs. Arthur Austin held an "at home" in aid of Mission Band.

funds. A young man, who recently confessed his faith, was baptised. The kindergarten and school are increasing weekly. 35 increase since April 8. On May 30 Bro. J. C. F. Pittman addressed the meeting.

At Swanston-st. last Lord's day Bro. Billington, missionary from India, gave an appreciated address in the morning, and Bro. Shipway's sermon at evening service was specially good; some visitors were present, including Mr. and Mrs. McCormack, of Dulwich, S.A.

Kaniva had an enjoyable visit from Sister Redman on June 6. She spoke at Kaniva morning and evening, and at South Lillimur in the afternoon. All the meetings were well attended. Members were present in the evening from Lillimur, Sandmere and Miram South.

Good meetings at Echuca on 13th; worship service well attended. A senior Bible School girl made the good confession at the close of Bro. Payne's address on "Leprosy." The church would be glad to hear from any past members who intend to be at the opening celebrations on July 3 and 4.

Recent meetings at Gardiner have been of a high order, Bro. Gebbie's sermons being both inspiring and instructive. On June 6 a man stepped forward to make a fresh start in life. Attendances are good. Exhortations from Bren. L. C. McCallum and A. R. Main have been greatly appreciated.

Very fine congregations assembled at Brighton last Sunday. Bro. B. W. Huntsman in the evening spoke on "The Old Paths." A number of visitors were present. There has been a good deal of sickness among members. Members of the tennis club and choir had an enjoyable weekend trip to Healesville.

At the annual meeting of Red Hill church on May 31 Bro. Barber, sr., was appointed elder. Bro. W. Jackel has been asked to continue as preacher in place of Bro. L. Beaumont, now of Hartwell. Bro. Jackel is preaching in convincing manner on doctrinal lines, and claims the attention of all who listen.

Meetings at North Richmond are bright and helpful. All departments are going smoothly. Two have been received into fellowship. The church regrets that Bro. Payne has decided to finish his ministry owing to his accepting a call from the church at Horsham. July 4 will be his last Sunday at North Richmond.

J. W. Baker, of North Fitzroy, gave a fine address at Lygon-st. on morning of June 13. Congregational singing led by Bro. Ernest Tippet before the gospel service at night has been taken up heartily. A. G. Saunders delivered a splendid discourse on "Christ's Prayer for Unity." The choir rendered a beautiful anthem, Miss Bagley being soloist.

Bro. Orford gave a forceful address at Merbein on June 6. A lad previously immersed was received into fellowship on June 13. Bro. and Sister Oakes have donated a railing for the platform, also a big reading Bible. Bro. Orford's messages are drawing large meetings. On June 13 a young girl from the Bible Class made the good confession.

At Cheltenham on Saturday last a great conference meeting of the school teachers and workers was held afternoon and evening; much lasting good will result. On morning of June 13, Wm. Judd addressed a large gathering. In the afternoon there was again an increase in the school, and much enthusiasm. The K.S.P. took the evening service, and carried out the meeting in a fine way. D. Wakeley preached a good sermon on "The Life of Paul."

Good attendances are maintained at Ringwood. On Sunday morning Bro. Len. Westmore gave a splendid address on the second coming of Christ. At night Bro. Lindsay Smith spoke on "A Life Made Over." At the annual church meeting the following were appointed deacons:—Bren. Smith, Cochaud, Westmore, Taylor, Kuee and Leach. Bro. Smith is secretary, Bro. Cochaud treasurer. Bro. Westmore superintendent of Bible School, and Bro. Taylor song-leader of the church. Stawell church has had fellowship with Bro. E. A. Eaton and son, of Burnley, and is grateful

for two exhortations. Bro. Eaton and Bro. and Sister Pratt rendered two fine trios on June 6. Bro. and Sister C. Shaw were farewelled on May 31. Bro. Pratt, on behalf of the church, presenting them with an illuminated clock. They have been transferred to Marnoo. Much sickness prevails. Bro. Pratt is getting into fine form, and feeling great benefit from his recent operation.

At Fairfield all departments of work are progressing. Two have made the good confession; one the mother of four Sunday School scholars, and a young man. Four have been received by letter. Bren. G. Andrews, Northeast and Griffin have exhorted. Bro. and Sister Tease, on holiday from Glenelg, S.A., have been welcomed. Bro. and Sister F. Phillips, two of the pioneer members, celebrated their golden wedding on June 12. On the same day Bro. R. Payne joined in marriage Sister Elsie Demsey and Mr. Will Rasmussen.

Attendance at Moreland both morning and evening on Sunday was good. Bro. Gale spoke for Foreign Missions in the morning. His evening subject was "Nicodemus." One was received by faith and baptism, and at night a young lady and a lad made the confession. Miss Winks, from China Inland Mission, was present all day. The Endeavors entertained her at a meeting in the kindergarten room after the gospel service, when she told of the hardships endured during the anti-British rising in China. The increase campaign result so far is 48 new scholars for the school.

At Northcote splendid gatherings have marked the anniversary services. On June 6 Dr. W. H. Hinrichsen spoke in the morning. At 3 p.m. Bro. Shipway gave a splendid message to the young people. Cradle cards were also presented. At the gospel service Dr. Hinrichsen gave the message. On June 13 Bro. J. Swain spoke in the morning. At afternoon session, Bro. F. R. Killey gave an interesting talk on India. Kindergarten prizes were distributed. Dr. Hinrichsen preached at night. The singing by scholars reflects great credit upon Bro. R. Pearl. On June 6 the help of the orchestra of 8 violins and 3 cornets was appreciated. Bro. Pearl took charge on June 13. The church is trying to liquidate the debt on the chapel. Since last report there have been one confession, and two received by letter.

On May 23 Mother's Day meetings at Oakleigh were good. May 30, Junior C.E. anniversary. Bro. D. Wakeley gave helpful addresses morning and evening to large gatherings. On Wednesday, 2nd inst., at the I.C.E. concert, the children rendered items splendidly, the chapel being full. The training of the children reflected great credit upon Bro. F. Russell and Misses A. Hooper and D. Wheat. June 6, services emphasised the second coming of Christ. Bro. R. O. Sutton gave a helpful address in the morning. At 7 p.m. Bro. H. Robbins spoke powerfully on "Israel's First Pictures of Christ's Second Coming." On Monday, 7th, a second advent convention was held. Helpful addresses were given at morning and evening sessions by Messrs. J. S. Harrison, R. O. Sutton, A. Morgan, and Mr. H. B. Dennison, who spoke on "World Empires and Their Final Overthrow," illustrated with lantern slides. Tea was provided by the sisters. A girls' physical culture club has been formed under the leadership of Miss G. Hewlett. The choir under Bro. F. Russell is rendering excellent service.

New South Wales.

Good meetings at Gilgandra on May 30; at night two young men made the good confession. The mid-week prayer meeting is a bright feature of the work. On 6th inst., torrential rain marred the first of the special meetings for June.

The church at Mosman held an enjoyable social on May 26 to inaugurate the June rally services. Meetings have been well attended, and a good spirit is manifested. Sickness is greatly affecting the meetings. The church is working for a big F.M. offering.

At Lismore on June 6 a parents' and children's rally was a great success; over 100 present. At another good meeting at night, Bro. P. J. Pond preached on "Are We Prepared?" The Dorcas

and missionary sisters visited the home of Sister Mrs. Patch in the country last Wednesday. 40 scholars have entered for coming Bible School examination. Bren. Stan. McDonald and Bro. H. Irvine have been elected secretary and treasurer respectively of the local district C.E. Union.

At Dumbleton on June 13 Bro. Lidgard gave a helpful exhortation on Eph. 2: 7. At gospel service he gave an earnest appeal from Matt. 26: 38. At the Bible School a few scholars returned after having been away through sickness. Good services all day.

At City Temple, Sydney, Bro. A. L. Haddon gave a helpful morning address, and Bro. S. J. Southgate spoke at night on "The Valley of Decision." Both services were well attended. June 13 marked the close of Bro. Southgate's ministry at City Temple after 2½ years' faithful and profitable service.

Lidcombe reports splendid gathering on morning of June 13, Bro. Butler teaching. Evening audience comprised a goodly number of young folk to witness the baptism of a member of the school, Marjorie Davidson. On June 6 Bro. Allen, of Hornsby, exhorted. Bro. J. Crawford, Burwood, gave a gospel address which was greatly appreciated.

On morning of May 30 Bro. W. J. Crossman addressed the church at Taree. Bro. P. E. Thomas, former preacher of the church, gave a helpful gospel message to a fine gathering. The officers have decided to carry out the suggested programme of the H.M. Committee, and a special effort will be made during June. Special addresses were given by Bro. Crossman on June 6.

Enmore gospel service on June 6 was broadcasted and proved very successful. A most inspiring and helpful address was given by Bro. Whately on "What Jesus Built." Mr. Clyde Thorp rendered violin solos, and the male chorus was also appreciated. The Junior Red Cross met with wonderful success on June 3, securing five prizes. We regret to announce that Sister Mrs. Raywood was called home during the week. The church's sympathy goes out to the relatives.

At Chatswood on June 13 Bro. Whelan spoke in the morning on "Christian Worship," and at gospel service on "The Church of Christ." One woman confessed Christ, and two sisters were baptised. On June 13 Bro. Clydesdale's address to the church was greatly appreciated. Sister Hawkins was received into fellowship. Visitors included Bro. Morris, of Ballarat; Sister Dann, of Melbourne; and Miss Redman, from India. Bro. Whelan gave a very fine message on "Christian Union." Soloist, A. McKean. Splendid attendance.

At Bankstown on June 6, a married man and his wife, and another married woman (the mother of three of the Bible School scholars) confessed Christ. Bro. Bennett delivered a very fine message on "The Church that Jesus Built," one of a special series. The quarterly meeting was held on June 5, when a pleasant time was spent. Bro. Harward addressed the meeting, and Bro. Bennett also spoke. During the month the church had visits from Bren. Crisp and Haddon, also Bro. Greenhalgh, of the College of the Bible. On June 6 Bro. and Sister J. Wilson and two isolated members were present. There has been much sickness amongst the members.

Merewether Bible School held its anniversary services on May 23, each meeting being well attended. Bro. A. L. Haddon, organising secretary of the Young People's Department, gave splendid addresses afternoon and evening. Choruses were rendered by the children's choir, under Bro. A. Joiner. The kindergarten children, under Sister G. Worsley, gave several splendid items. The whole programme was appreciated. On Monday, May 24, the services were continued, with tea and public meeting. A fine programme of musical and elocutionary items was presented. Bro. Haddon again addressed the gathering, and prizes were presented. The secretary, Bro. G. Worsley, reported 118 scholars on the roll (an increase of 11 for the year), with an average attendance of 64. There is a teaching staff of 14. The finances are in a good position. The anniversary services were a great success throughout.

The Empty Treasury!

It was said of one who failed and passed away that the word MORTGAGE could be found printed upon his heart. The Australian Board is now a body corporate, but has no desire to continue with the word OVERDRAFT across its heart. What of each local church's preparation? "God counts that free service which love dictates, and not necessity" (St. Augustine).—A. L. Read, F.M. Treasurer, S.A.

An Appeal to Women.

Mothers, wives, daughters, Listen. God entrusted women with the first glad message on the resurrection morn. Paul commended the women who labored with him in the gospel. For nearly twenty centuries women have accomplished a worthy part in the cause of Christ. I appeal to every woman in our growing sisterhood in Tasmania to help the cause of Foreign Missions. Foreign Missions stand for the salvation of the benighted peoples, righteous living, the sanctity of the home ties, universal triumph of Christ, and the liberty of the race in him. Lay by for a record offering on July 4. Start now.—A. B. Nightingale.

Is It Nothing to Him?

If "God is Love," think you that he cares not that untaught millions of those whom he loved enough to die for, are without the salvation opportunity? Is it nothing to him that they live in un-

holy and unhappy conditions and die in ignorance of him who so loved them and who could so help them?

Once more, is it nothing to him that so many of his professed disciples are without care in this matter?

And is it nothing of joy to him that even the little we do is being done? Will it not please him if more of us give this year, and if those of us who have given, give again, and give more?

Will it help Jesus to see more "of the travail of his soul" for us to make this July 4 offering a real straightout gift to him who gave us all?—A. R. Benn, Kaniva, Vic.

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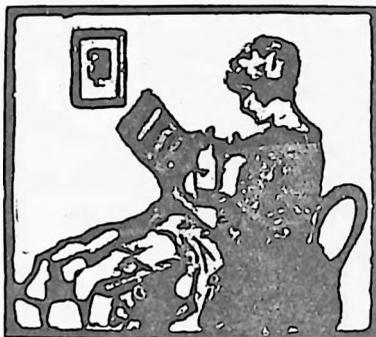
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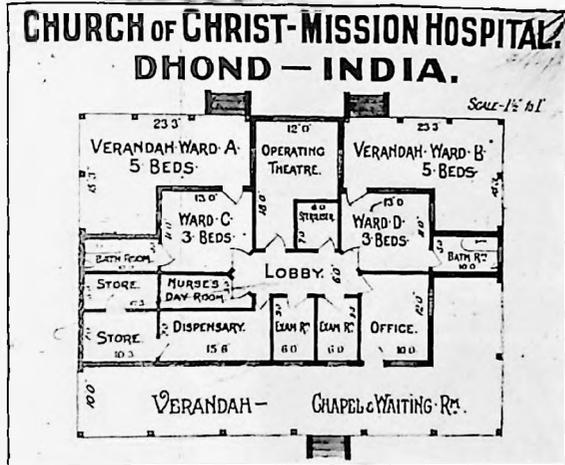
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This represents a new endeavor in a needy district. Unlike our Kwenming Road buildings (which are in the International Settlement), the newly rented place is under purely Chinese rule. We have had every encouragement from the neighborhood in the settling of ourselves there. Preaching is conducted almost every evening and also on Lord's Day mornings. The evangelist responsible for the preaching is Mr. Ning Sae-pao (who is in the middle of the picture, at the back, wearing dark glasses).

The greatest need in China to-day is for a wide-spread religious awakening. Let us pray and work for this.—W. M. Cameron, Shanghai.

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